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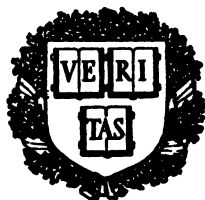
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ΑΙΣΧΥΛΟΥ
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

THE
PROMETHEUS VINCTUS
OF
ÆSCHYLUS

FROM THE TEXT OF DINDORF.

WITH NOTES

BY

THE REV. JOHN SELBY WATSON, M.A., F.R.S.L.,
HEADMASTER OF THE GRAMMAR SCHOOL, STOCKWELL.



^c
WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND
20, SOUTH FREDERICK STREET, EDINBURGH.
1870.

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P R E F A C E.

In writing the notes appended to this play, I have often thought of the lines of Young,

How commentators each dark passage shun,
And hold their farthing candle to the sun.

I fear that I am chargeable with having sometimes held my candle where its little light did not seem to be wanted; but I can confidently say that I have shrunk from no passage because I thought it obscure.

In commenting, it is difficult to suit all readers and students. What is little to one is too much for another. But it belongs to him who ventures on the duty of an expositor to leave no passage unattempted that can reasonably be considered to require illustration; and how difficult of explanation many passages of *Æschylus* are is known only to those who have attempted to explain them.

The text given is that of Dindorf, with the exception of two restorations of the common reading in verses 156, 568, and a few changes in the punctuation. Variations of reading adopted by other editors are noticed as far as they affect either the sense or the grammatical construction.

The labours of the earlier critics in rectifying and illustrating *Æschylus*, Stanley, Garbitius, Turnebus, Victorius, Henry Stephens, and others, have been thrown into the shade by those of the more recent editors, Blomfield, Bothe who leans on Blomfield, Dindorf, the anti-Atticist Wellauer,

Hermann, and Paley. It is chiefly from the latter critics, accordingly, that help must be sought by illustrators of the present day. As to Butler, he is rather a collector of commentaries than a commentator.

Schütz holds a sort of middle place between the elder and the later operators on *Æschylus*. To his conscientious endeavours modern annotators have scarcely done justice. Though he is garrulous and somewhat tedious in his notes and disquisitions, and though his text is in many places faulty, yet his expositions, and his remarks on the connexion of parts in the different plays, are generally of much value. From his large store of matter subsequent commentators have not scrupled to borrow freely, and not always with acknowledgment.

The two principal Scholiasts, as well as the few annotations of the third, deserve, though their comments are sometimes fanciful and superfluous, great attention and respect; and I have availed myself of whatever I thought useful in them for throwing light on obscurities.

In offering explanations, I have been careful not to load passages with matter little or nothing to the purpose; and I have never made the consideration of one subject a pretext for discussing other subjects slightly or not at all connected with it. Grammatical derivations, for the most part, the student is left to seek in his *Lexicon*; and references to *Grammars*, and ordinary critical aids, which he may be thought bound to consult for himself, are but sparingly given.

Stockwell,
1870.

J. S. W.

REMARKS ON THE PROMETHEUS VINCTUS.

This play is one of the noblest, and the most attractive to readers, of all that remain to us of the tragic poets of antiquity.

One cause of the gratification which it affords is the great distinctness with which the varieties of character in the personages of the drama are represented. The daring spirit and inflexible endurance of Prometheus; the cruel sternness of Kratos in fixing his fetters; the half-rebellious discontent of Hephæstus at being forced by arbitrary power to torture a kindred god; the compassionate feeling of the sea-nymphs who come to condole with him under his sufferings; the mixture of sincere friendliness and courtier-like timidity manifested by Oceanus; the simplicity of Io when in her senses, and her distraction when driven to frenzy; all these varieties of character, aptly set forth, must have strongly stirred the minds of the spectators when the drama was first exhibited; and they continue to interest the reader of the present time, notwithstanding the more complex and animated tragedies that have since been produced.

The subject of the play is the punishment of Prometheus by Zeus or Jupiter for having stolen fire from heaven to carry it to earth, and for having dared to disobey Zeus by conferring benefits on mortals when he wished to leave them in imbecility or utterly destroy them. Why Zeus was thus unkindly disposed towards men, we are left in ignorance, unless we are to infer, from a foolish story told by Hesiod, or whoever was the author of the *Theogonia*¹⁾, that his ill-will to human beings was assumed in order to annoy Prometheus for having tried to outwit

¹⁾ Ver. 546.

him in dividing the carcass of a bull between them at a feast on earth. When gods and men, says the tale, had some matter of discussion at Mecone, afterwards called Sicyon, Prometheus, with the intention of deceiving Zeus, or rivalling him at least in artfulness, divided a large bull into two portions, the one consisting of the best parts of the flesh wrapped up in the skin, and the other of the bones and fat, the worse being made to appear the more attractive; and he then told Zeus to take his choice of the two, as if they were as nearly as possible equal. Zeus, understanding the intended imposition, purposely chose the worse portion, and from that time, reproaching Prometheus for his deception, refused to let mortals have the use of fire for their cooking, of which accordingly they were ignorant till Prometheus stole it for them in a cane or reed.

For these offences he was doomed by Zeus to be chained to a rock, not, according to the common accounts, on Mount Caucasus, but, as Æschylus represents, in Scythia, in a part of the country looking out on the Euxine sea. The numerous benefits which he conferred upon mankind, and his resentful feelings towards Zeus, whom he had previously assisted in attaining sovereignty, are fully set forth in the course of the play.

Æschylus wrote two other dramas on the story of Prometheus, the one called *Προμηθεὺς Ἀνόμενος*, and the other *Προμηθεὺς Πυρρόφορος* or *Πυρκαεύς*. The scene of the former, commonly called the Prometheus Solutus, was on Mount Caucasus, but why the scene of one play was different from that of the other we have no intimation.

The time when the Prometheus Vinctus was represented is supposed to have been not earlier than B. C. 475, for the prophecy about fiery floods issuing from Ætna¹⁾, is considered to refer to the second recorded eruption of the mountain, which took place, according to Thucydides²⁾, in that year, or, according to the Parian Chronicle, four years earlier³⁾. It has been thought probable, too, that it was not represented later than B. C. 468, when Sophocles, at the age of twenty, produced his first play in rivalry of Æschylus, and carried off the prize from

¹⁾ Ver. 367.

²⁾ III. 116.

³⁾ Dindorf ad ver. 367.

him; for in the dialogue of the play there are never more than two speakers, the number to which Æschylus restricted himself until Sophocles introduced a third ¹⁾).

Machinery is very freely used in bringing the personages of the drama on the stage. The Chorus of sea-nymphs come in some sort of car, into which they must be supposed to have stepped on leaving the water; Oceanus arrives in a chariot drawn by a monstrous bird, a strange mode of travelling for an inhabitant of the waves; and Hermes appears to descend from heaven by some aerial conveyance. How all this was managed in that early period of stage mechanism, in theatres without roofs, and by day-light, it is hard for us to conceive.

The person of Prometheus, with his hands and feet fettered, and a spike driven through his breast, is thought by Welcker and Hermann ²⁾ to have been represented by a wooden figure; and the voice which seemed to issue from it, after its total silence during the first scene, they suppose to have been supplied by an actor placed behind it, perhaps one who had previously taken the part of Kratos or Hephæstus. An objection to this notion is, that such a wooden figure must have been absolutely motionless, so as to appear unnatural; for a living being, however fastened, would have been able to move its head, and perhaps, if but slightly, its hands and feet, and give other signs of being not entirely lifeless. But possibly, by throwing the figure into shade, and communicating to it some occasional motions, some semblance of a living being may have been produced. Or, on the contrary, it does not seem impossible that a living man may have been dressed up in such a way as to give him, when shown in a dim light, and viewed from a distance, the look of a gigantic Titan.

Kratos and Bia, names generally translated in English Strength and Force, but more aptly rendered, I think, Power and Might, are ministers of Zeus. Kratos was represented as a being of ferocious aspect ³⁾; and Bia, as Bothe ⁴⁾ observes, may have had a similar countenance given him. They are called by Hesiod ⁵⁾

¹⁾ Aristot. Poet. c. X. Griffith's Note on the Argument, p. 1. ²⁾ Annot. ad Prom. Vinct. init. Opusc. Vol. II. p. 146. ³⁾ Ver. 78. ⁴⁾ Ad ver. 12.

⁵⁾ Theog. 384; Callim. Hym. Jov. 67; Apollod. I. 2, 4.

sons of Pallas, one of the Titans, and Styx; and the honour of attending on Zeus is said to have been vouchsafed them for the service which they and their mother rendered him when he dethroned his father.

The play, like Milton's "Samson", has little plot, but consists rather of a mere succession of scenes. Good reason, however, is given for the introduction of the subordinate characters to the principal one. A large portion of the drama is occupied with the story of Io, who is brought upon the stage partly that Prometheus may declare her the progenetrix of his deliverer, and partly that the account of her sufferings, as caused by Zeus, may make him appear still more of an unfeeling despot.

The Prometheus of Æschylus must have been often in the mind of Milton when he was drawing his portrait of Satan. Either of the two characters might have uttered the lines,

What though the field be lost?
All is not lost; th' unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else not to be overcome:
That glory never shall his wrath or might
Extort from me.

Each of them exults that, though tormented, he cannot be annihilated; each glories in hurling defiance toward the vault of heaven; and each delights in the expectation of some day molesting Him whom he maligns as his oppressor.

ERRATA.

V. 131, *for* μόγος *read* μόγισ.

— 900, *for* ἀλατείας *read* ἀλατεΐαις.

Note on v. 466, *for* “luxary” *read* “luxury.”

sons of Pallas, one of the Titans, and Styx; and the honour of attending on Zeus is said to have been vouchsafed them for the service which they and their mother rendered him when he dethroned his father.

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ΑΙΣΧΥΛΟΥ

Π Ρ Ο Μ Η Θ Ε Υ Σ

Δ Ε Σ Μ Ω Τ Η Σ.

Τ Π Ο Θ Ε Σ Ι Σ.

Προμηθέως ἐν Σκυθίᾳ δεδεμένου διὰ τὸ κεκλοφέναι τὸ πῦρ πυνθάνεται Ἰὼ πλανωμένη ὅτι κατ' Αἴγυπτον γενομένη ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέχεται τὸν Ἑπαφόν. Ἑρμῆς δὲ παράγεται ἀπειλῶν αὐτῷ κεραυνωθήσεσθαι, ἐὰν μὴ εἴπῃ τὰ μέλλοντα ἔσεσθαι τῷ Διί. προέλεγε γὰρ ὁ Προμηθεὺς ὡς ἐξωσθήσεται ὁ Ζεὺς τῆς ἀρχῆς ὑπὸ τινος οἰκείου νιού. τέλος δὲ βροντῆς γενομένης ἀφανῆς ὁ Προμηθεὺς γίνεται.

Κεῖται δὲ ἡ μυθοποιία ἐν παρεκβάσει παρὰ Σοφοκλεῖ ἐν Κολήσι, παρὰ δὲ Εὐριπίδῃ ὅλως οὐ κεῖται. ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ ἐπὶ τὸ Καυκάσιον ὄρος· ὁ δὲ χορὸς συνέστηκεν ἐξ Ὀκεανίδων νυμφῶν. τὸ δὲ κεφάλαιον αὐτοῦ ἐστὶ Προμηθέως δέσις.

Ἰστέον δὲ ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδῆσθαι τὸν Προμηθέα, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Ὀκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔξεστι συμβαλεῖν.

Α Α Α Ω Σ.

Προμηθέως ἐκ Διὸς κεκλοφότος τὸ πῦρ καὶ δεδωκότος ἀνθρώποις, δι' οὐ τέγνας πάσας ἀνθρωποὶ εὗροντο, ὀργισθεῖς δὲ Ζεὺς παραβίδωσιν αὐτὸν Κράτει καὶ Βίᾳ, τοῖς αὐτοῦ ὑπηρέταις, καὶ Ἡφαίστῳ, ὡς ἂν ἀγαγόντες πρὸς τὸ Καυκάσιον ὄρος δεσμοῖς σιδηροῖς αὐτὸν ἐκεῖ προσηλώσαιεν. οὐ γενομένου παραγίνονται πᾶσαι αἱ Ὀκεαναῖαι νύμφαι πρὸς παραμυθίαν αὐτοῦ καὶ αὐτὸς ὁ Ὀκεανὸς, ὃς δὴ καὶ λέγει τῷ Προμηθεῖ, ἵνα ἀπελθὼν πρὸς τὸν Δία δεήσει καὶ λιταῖς πείσῃ αὐτὸν ἐκλῦσαι τοῦ δεσμοῦ Προμηθέα. καὶ Προμηθεὺς οὐκ ἔα, τὸ τοῦ Διὸς εἰδὼς ἄκαμπτον καὶ θρασύ. καὶ ἀναχωρήσαντος τοῦ Ὀκεανοῦ παραγίνεται Ἰὼ πλανωμένη, ἡ τοῦ Ἰναχου, καὶ μανθάνει παρ' αὐτοῦ ἅ τε πέπονθε καὶ ἅ πείσεται, καὶ ὅτι τις τῶν αὐτῆς ἀπογόνων λύσει αὐτόν, ὃς ἦν ὁ Διὸς

Ἡρακλῆς, καὶ ὅτι ἐκ τῆς ἐπαφῆσεως τοῦ Διὸς τέξει τὸν Ἑπαφόν. Θρασυστομοῦντι δὲ Προμηθεΐ κατὰ Διὸς ὡς ἐκπεσεῖται τῆς ἀρχῆς ὑφ' οὗ τέχεται παῖδός καὶ ἄλλα βλάβημα λέγοντι παραγίνεται Ἑρμῆς, Διὸς πέμψαντος, ἀπειλῶν αὐτῷ κεραυνόν, εἰ μὴ τὰ μέλλοντα συμβῆσεσθαι τῷ Διὶ εἴπῃ· καὶ μὴ βουλόμενον βροντῇ καταρραγεῖσα αὐτὸν ἀφανίζει.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ ἐπὶ τὸ Κανκάσιον ὄρος, ἣ δὲ ἐπιγραφὴ τούτου ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ ΚΑΙ ΒΙΑ. Power and Might, two inferior deities, agents of Zeus.

ΗΦΑΙΣΤΟΣ. Hephæstus, commissioned to fetter Prometheus.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ. Chorus of Ocean-Nymphs, condoling with Prometheus.

ΩΚΕΑΝΟΣ. Oceanus, Uncle to Prometheus, and friendly to him, but fearful of offending Zeus.

ΙΩ Η ΙΝΑΧΟΥ. Io, daughter of Inachus, wandering by chance to the scene of Prometheus' suffering.

ΕΡΜΗΣ. Hermes, Messenger of Zeus to Prometheus.

Scene, Western Scythia, near the shores of the Euxine.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

SCENA I.

ΠΡΟΜΗΘΕΥΣ, ΗΦΑΙΣΤΟΣ, ΚΡΑΤΟΣ, ΒΙΑ.

- ΚΡ.** Χθονὸς μὲν ἐς τηλουρὸν ἤκομεν πέδον,
 Σκύθην ἐς οἶμον, ἄβροτον εἰς ἐρημίαν.
 Ἕφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς
 ἃς σοι Πατὴρ ἐφεῖτο, τόνδε πρὸς πέτραις
 ὑψηλοκρήνοις τὸν λεωργὸν ὀχμάσαι 5
 ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
 τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
 θνητοῖσι κλέψας ὥπασεν· τοιᾶσδέ τοι
 ἁμαρτίας σφεῖ δὲ θεοῖς δοῦναι δίκην,
 ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα 10
 στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπον.
- ΗΦ.** Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς
 ἔχει τέλος δὴ, κοῦδὲν ἐμποδῶν ἔτι·
 ἐγὼ δ' ἄτολμός εἰμι συγγενῇ θεὸν
 δῆσαι βία φάραγγι πρὸς δυσχειμέρῳ. 15
 πάντως δ' ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχεθεῖν·
 εἰωριάζειν γὰρ Πατρὸς λόγους βαρύν.
 τῆς ὀρθοβούλου Θέμιδος αἰπιμῆτα παῖ,
 ἄκοντά σ' ἄκων δυσλίτοις χαλκεύμασι
 προσπασσαλείσω τῷδ' ἀπανθρώπῳ πάγῳ, 20
 ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
 ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ
 χροῖᾳς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι

Ver. 2. Ἄβροτον præferunt Dind. Blomf. Herm. et Reisig. à Phavorino et Suidâ. ἄβατον, quod manuscriptorum est, retinent Schütz. Both. Wellauer. Linwood. Ver. 16. σχεθεῖν Bothius, Paleius, Elmsl. Linwood. ~~σχέθειν~~ Schütz. Blomf. Wellauer. Hermann. Ver. 17. εἰωριάζειν Blomf. ex Hesych. et Phot. Vulgatum ἐξωριάζειν retinent Both. Well. Herm. Pal.

- ἢ ποικιλείμων νύξ ἀποκρύψει φάος,
πάχνην θ' ἔψαν ἥλιος σκεδᾷ πάλιν. 25
ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέν πω.
τοιαῦτ' ἐπύρου τοῦ φιλανθρωποῦ τρόπου.
θεὸς θεῶν γὰρ οὐχ ὑποφτήσων χόλον
βροτοῖσι τιμᾶς ὥπασας πέρα δίκης. 30
ἀνθ' ὧν ἀφερπῇ τήνδε φρουρήσεις πέτραν
ὀρθοστάδην ἄπντος, οὐ κάμπτων γόνυ·
πολλοὺς δ' ὀδυρμούς καὶ γόους ἀνωφελεῖς
φθέγγει· Διὸς γὰρ δυσπαραίτητοι φρένες·
ἅπας δὲ τραχὺς ὅστις ἀν' νέον κρατῇ. 35
- KP.** εἰεν, τί μέλλεις καὶ κατοικτίζει μάτην;
τί τὸν θεοῖς ἐχθιστον οὐ στυγεῖς θεόν,
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας; 40
- HΦ.** τὸ συγγενές τοι δεινὸν ἢ θ' ὀμιλία.
KP. σύμφημ'· ἀνηκουστεῖν δὲ τῶν Πατρὸς λόγων 40
οἶόν τε πῶς; οὐ τοῦτο δειμαίνεις πλέον;
HΦ. αἶ γε δὴ νηλὴς σὺ καὶ θράσους πλέως.
KP. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.
- HΦ.** ὦ πολλὰ μισηθεῖσα χειρωναξία. 45
KP. τί νιν στυγεῖς; πόνων γὰρ ὡς ἀπλῶ λόγῳ
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.
HΦ. ἔμπας τίς αὐτὴν ἄλλος ὠφελεν λαθεῖν.
KP. ἅπαντ' ἐπράχθη πλὴν θεοῖσι κοιρανεῖν.
ἐλεύθερος γὰρ οὗτις ἐστὶ πλὴν Διός. 50
HΦ. ἔγνωκα τοῖσδε, κοῦδὲν ἀντειπεῖν ἔχω.
KP. οὔκουν ἐπέιξει τῷδε δεσμὰ περιβαλεῖν,
ὡς μή σ' ἐλινύοντα προσδερχθῇ Πατὴρ;
HΦ. καὶ δὴ πρόχειρα ψάλια δέρεσθαι πάρα.
KP. βαλὼν νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει 55
ῥαιστῆρι θεῖνε, πασσάλευε πρὸς πέτραις.
HΦ. περαίνεται δὴ κοῦ ματᾶ τοῦργον τόδε.
KP. ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα.

Ver. 28. ἐπύρου Dind. ex emendatione Elmsleii. ἐπύρου Herm.
Vulgatum ἀπύρου retinent alii. Ver. 49. ἐπαχθῇ à conjecturâ Stapleii,
Blomf. Herm. Pal. ἐπράχθη alii omnes. Vide notam. Ver. 51. ὄμμα
post τοῖσδε primus inseruit Bothius, quem secuti sunt Hermann. et Paleius.

δεινὸς γὰρ εἶρεῖν καὶ ἀμηχάνων πόρους.

ΗΟ. ἄραρεν ἦδε γ' ὠλένη δυσεκλύτως. 60

ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος.

ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.

ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλευ' ἐρρωμένως. 65

ΗΦ. αἰαῖ, Προμηθεῦ, σὼν ὑπερστένω πόνων.

ΚΡ. σὺ δ' αὖ κατοικνείς, τῶν Διὸς τ' ἐχθρῶν ὑπερ
στένεις; ὅπως μὴ σαντὸν οἰκτιεῖς ποτέ.

ΗΦ. ὄρῳ θάμα δυσθάτον ὄμμασιν.

ΚΡ. ὄρῳ κυροῦντα τόνδε τῶν ἐπαξίων. 70
ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.

ΗΦ. δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.

ΚΡ. ἦ μὴν κελεύσω κάπιθώξω γε πρὸς.
χῶρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.

ΗΦ. καὶ δὴ πέπρακται τοῦργον οὐ μακρῷ πόνῳ. 75

ΚΡ. ἐρρωμένως νῦν θεῖνε διατόρους πέδας·
ὥς οὐπιτιμητὴς γε τῶν ἔργων βαρὺς.

ΗΦ. ὅμοια μορφῇ γλῶσσά σου γηρύεται.

ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχύτητα μὴ πίπλησέ μοι. 80

ΗΧ. στείχωμεν· ὥς κώλοισιν ἀμφίβληστρ' ἔχει. [Exit Hephestus.]

ΚΡ. ἐνταῦθα νῦν ὕβριζε καὶ θεῶν γέρα
συλῶν ἐφημέροισι προστίθει. τί σοι
οἶοί τε θνητοὶ τῶνδ' ἀπαυλῆσαι πόνων;
ψευδωνύμως σε δαίμονες Προμηθέα 85
καλοῦσιν· αὐτὸν γάρ σε δεῖ προμηθέως,
ὅτω τρόπῳ τῆσδ' ἐκκυλισθήσει τύχης.

SCENA II.

ΠΡΟΜΗΘΕΥΣ ΜΟΝΟΣ.

ὦ διὸς αἰθέρ, καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί, ποντίων τε κυμάτων
ἀνήριθμον γέλασμα, παμμῆτορ τε γῆ,
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ. 90

ἴδουσθ' ἐμὴ οἷα πρὸς θεῶν πάσῃ θεός.

δέρχθηθ' οἷαις αἰνίαισιν

διακναιόμενος τὸν μυρφέτῃ

χρόνον ἀθλεύσω.

95

τοιόνδ' ὁ νέος ταγὸς μακάρων

ἐξηρ' ἐπ' ἐμοὶ δεσμὸν αἰκῇ.

φεῦ φεῦ, τὸ παρὸν τό τ' ἐπερχόμενον

πῆμα στενάχω, πῇ ποτε μόχθων

χρὴ τέρματα τῶνδ' ἐπιτεῖλαι.

100

καίτοι τί φημι; πάντα προυξεπίσταμαι

σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον

πῆμ' οὐδὲν ἤξει. τὴν πεπρωμένην δὲ χρὴ

αἶσαν φέρειν ὡς ῥᾶστα, γινώσκονθ' ὅτι

τὸ τῆς ἀνάγκης ἔστ' ἀδύρκειον σθένος.

105

ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας

οἶόν τέ μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα

πορῶν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·

ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς

πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης

110

πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.

τοιῶνδε ποινὰς ἀμπλακημάτων τίνω

ὑπαιθρίοις δεσμοῖσι προσπεπαρμένους.

SCENA III.

ΠΡΟΜΗΘΕΥΣ, ΧΟΡΟΣ.

ΠΡ. ᾄ ᾄ,

τίς ἀχῶ, τίς ὁδμὰ προσέπτα μ' ἀφεγγής,

115

θεόσντος, ἢ βρότειος, ἢ κεκραμένη;

τίς ἔκετ' αἶας τερμόνειον ἐπὶ πάγον

πόνων ἐμῶν θεωρός, ἢ τί δὴ θέλων;

ὁρᾶτε δεσμώτην με δύσποτμον θεόν,

τὸν Διὸς ἐχθρόν, τὸν πᾶσι θεοῖς

120

δι' ἀπεχθείας ἐλθόνθ' ὁπόσοι

τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,

διὰ τὴν λίαν φιλότητα βροτῶν.

φεῦ φεῦ, τί ποτ' αὐτὸ κινάθισμα κλίω

Ver. 113. Προσπεπαρμένους Dind. è conjecturâ. Δεσμοῖς πεπα-
σαλευμένος Paleius ex editione Robortelli. Vulgò πασσαλευτὸς ὦν.

πέλας οἰωνῶν; αἰθὴρ δ' ἐλαφραῖς
 πτερυγῶν ριπαῖς ὑποσυρίζει.
 πᾶν μοι φοβερόν τὸ προσφέρπον.

ΧΟ. μηδὲν φοβηθῆς· φιλία γὰρ ἄδῃ τάξις πτερυγῶν [στρ. α'.

Θοαῖς ἀμίλλαις προσέβα

τόνδῃ πάγον, πατρώας 130

Λ μόλῃς παρειπούσα φρένας.

κραιπνοφόροι δέ μ' ἔπεμψαν αὔραι·

κτύπου γὰρ ἄχῃ χάλυβος διῆξεν ἄντρων μυχόν,

ἐκ δ' ἔπληξέ μου

τὰν θεμερῶπιν αἰδῶ·

σύθην δ' ἀπέδιλος ὄχῳ πτερωτῶ. 135

ΠΡ. αἰαῖ αἰαῖ,

τῆς πολυτέκνου Τηθύος ἔκγονα,

τοῦ περὶ πᾶσάν θ' εἰλίσσομένου

χθον' ἀκοιμήτῳ ρεύματι παῖδες

πατρός Ὁκεανοῦ, 140

δέρχθῃτ', εἰσίδεσθ' οἷῳ δεσμῷ

προσπορπατὸς ἐγὼ

τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις

φρουρὰν ἄζηλον ὀχίσσω.

ΧΟ. λεύσσω, Προμηθεῦ· φοβερά δ' ἐμποῖσιν ὄσσοις [ἀντ. α'.

διμήχλα προσῆξε πλήρης δακρύων 145

σὸν δέμας εἰσιδοῦσαν

πέτρα προσαναινόμενον

τῷδ' ἀδαμαντοδέτοισι λύμαις·

νέοι γὰρ οἰακονόμοι κρατοῦσ' Ὀλύμπου· νεο-

χμοῖς δὲ δὴ νόμοις

Ζεὺς ἀθέτως κρατύνει, 150

τὰ πρὶν δὲ πελώρια νῦν αἰστοῖ.

ΠΡ. εἰ γὰρ μὲν ὑπὸ γῆν νέρθεν θ' Αἰδου

τοῦ νεκροδέγμονος εἰς ἀπέραντον

Τάρταρον ἦκεν,

δεσμοῖς ἀλύτοις ἀγρίως πελάσας, 155

ὥς μήτε θεὸς μήτε τις ἄλλος

Ver. 142. προσπαρτός, quod tres habent codices, solus in textum admiserat Dindorfius. Vulgatum reduxi. Ver. 148. Τῷδῃ Dind. ex emendatione Elmsleii, collato ver. 968. Vulgo ταῖσδ'. Ver. 156. μήτε θεῶν

τοῖσδ' ἐγεγήθει.

νῦν δ' αἰθέριον κίνηγμ' ὁ τάλας
ἐχθροῖς ἐπὶ χαρτα πέπονθα.

ΧΟ. τίς ὥδε τλησφάρδιος [στρ. β'. 160]

θεῶν, ὅτῳ τὰδ' ἐπιχαρῇ;

τίς οὐ ξυνασχαλεῖ κακοῖς

τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως αἰεὶ

θέμενος ἄγναπτον νόον

δάμναται οὐρανίαν

γένναν, οὐδὲ λήξει, πρὶν ἂν ἡ κορέση κέαρ, ἢ

παλάμα τινὶ

165

τὰν δυσάλωτον ἔλῃ τις ἀρχάν.

ΠΡ. ἢ μὴν ἔτ' ἐμοῦ, καίπερ κρατεραῖς

ἐν γυιοπέδαις αἰκίζομένον,

χρεῖαν ἔξει μακάρων πρύτανις

δεῖξαι τὸ νέον βούλευμ' ὑφ' ὅτου

170

σκήπτρον τιμάς τ' ἀποσυλᾶται.

καί μ' οὔτι μελὴ γλώσσοις πειθοῦς

ἐπαοιδαῖσιν

θέλξει, στερεάς τ' οὔ ποτ' ἀπειλὰς

πτήξας τόδ' ἐγὼ καταμηνύσω,

175

πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ,

ποινὰς τε τίνειν

τῇσδ' αἰκίας ἐθέλῃσιν.

ΧΟ. σὺ μὲν θρασὺς τε καὶ πικραῖς [ἀντ. β'. 180]

δύαισιν οὐδὲν ἐπιχαλᾷς,

ἄγαν δ' ἐλευθεροφστομεῖς.

180

ἐμὰς δὲ φρένας ἐρέθισε διάφορος φόβος·

δέδια δ' ἀμφὶ σαῖς τύχαις,

πᾶ ποτε τῶνδε πόνων

χρὴ σε τέρμα κέλσαντ' ἐσιδεῖν· ἀκίχῃτα γὰρ ἦθεα

καὶ κέαρ

ἀπαράμυνθον ἔχει Κρόνου παῖς.

185

μήτε τις ἀνδρῶν, meram conjecturam suam, intruserat in textum Dindorfius. Sed omnem hominum mentionem observavit Minckwitz huic loco alienam esse; homines enim, quibus benefecisset Prometheus, malis illius minimè illisuros fuisse. Præterea rupes, cui affixus erat Prometheus, suprâ, ver. 20, dicitur ἀπάνθρωπος, hominibus ignota, et ἄβατος sive ἄβροτος. Quare vulgatum restitui. Ver. 157. ἐπεγήθει plures editores. Ver. 161. Vulg. συνασχαλᾷ, quam formam retinet et Dind. ver. 243.

- ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων Ζεὺς· ἀλλ' ἔμπας
μαλακογνώμων
ἔστα ποθ', ὅταν ταύτῃ ραισθῇ.
τὴν δ' ἀτέραμνον στορέσας ὀργὴν
εἰς ἄρθμὸν ἔμοι καὶ φιλόνητα
σπεύδων σπεύδοντί ποθ' ἦξει. 190
- ΧΟ. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
ποιῶ λαβὼν σε Ζεὺς ἐπ' αἰτιάματι,
οὕτως ἀτίμως καὶ πικρῶς αἰκλίζεται· 195
δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.
- ΠΡ. ἀλγαινὰ μὲν μοι καὶ λέγειν ἔστιν τάδε,
ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, 200
οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον,
ὥς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοῦμπαλιν
σπεύδοντες, ὥς Ζεὺς μήποτ' ἄρξειεν θεῶν,
ἐνταῦθ' ἐγώ, τὰ λῶστα βουλεύων, πιθεῖν
Τιτᾶνας, Οὐρανὸν τε καὶ Χθονὸς τέκνα, 205
οὐκ ἠδυνήθην· αἰμύλας δὲ μηχανὰς
ἀτιμάσαντες καρτεροῖς φρονήμασιν
ῥοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν·
ἔμοι δὲ μήτηρ, οὐκ ἄπαξ μόνον, Θέμις,
(καὶ Γαῖα, πολλῶν ὀνομάτων μορφή μία,) 210
τὸ μέλλον ἢ κρανοῖτο προντεθεσπίκει,
ὥς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερόν
χρεῖη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.
τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένον,
οὐκ ἤξιωσαν οὐδὲ προσβλέψαι τὸ πᾶν. 215
κράτιστα δὴ μοι τῶν παρεστώτων τότε
ἐφαίνεται εἶναι προσλαβόντα μητέρα
ἐκόνθ' ἐκόντι Ζητὶ συμπαραστατεῖν.
ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς
κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον 220

Ver. 188. Post ἔμπας in omnibus libris olim legebatur οἶω (pro οἶμαι, πᾶσι), quod, utpote metrum turbans, eiecerunt cum Brunckio editores recentiores præter Scholeff., qui lacunæ signum ponit.

- αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἐμοῦ
 ὁ τῶν θεῶν τύραννος ὠφελημένος
 κακαῖσι ποιναῖς ταῖσδ' ἐμ' ἀντὶ μείψατο·
 ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
 νόσημα, τοῖς φίλοισι μὴ πεποιθέναι. 225
 ὁ δ' οὖν ἐρωτᾷ, αἰτίαν καθ' ἣντινα
 αἰκίζεται με, τοῦτο δὴ σαφηνῶ.
 ὅπως τάχιστα τὸν πατρῶν ἐς θρόνον
 καθέξει, εὐθὺς δαίμοσιν νέμει γέρα
 ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο 230
 ἀρχήν, βροτῶν δὲ τῶν τάλαιπῶρων λόγον
 οὐκ ἔσχεν οὐδέν, ἀλλ' αἰστώσας γένος
 τὸ πᾶν ἔχρηζεν ἄλλο φιλῦσαι νέον.
 καὶ τοισίδ' οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ.
 ἐγὼ δ' ἐτόλμησ'· ἐξελευσάμην βροτοῦς 235
 τὸ μὴ διαρραισθέντας εἰς Αἶδου μολεῖν.
 τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,
 πάσχειν μὲν ἀλγειαῖσιν, οἴκτραῖσιν δ' ἰδεῖν·
 θνητοὺς δ' ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν
 οὐκ ἠξιώθην αὐτός, ἀλλὰ νηλεῶς 240
 ὧδ' ἐρρέθμισμαι, Ζητὶ δυσκλεῖς θεά.
XO. σιδηρόφρων τε καὶ πέτρας εἰργασμένος
 ὅστις, Προμηθεῦ, σοῖσιν οὐ συνασχαλᾷ
 μόχοις· ἐγὼ γὰρ οὐτ' ἂν εἰσιδεῖν τάδε
 ἔχρηζον εἰσιδοῦσά τ' ἠγλύνθην κέαρ. 245
PR. καὶ μὴν φίλοις ἔλεινός εἰσορᾷ ἐγώ.
XO. μή πού τι προύβης τῶνδε καὶ περαιτέρω;
PR. θνητοὺς ἔπαισα μὴ προδέρκεσθαι μόρον.
XO. τὸ ποῖον εὐρὼν τῆσδε φάρμακον νόσου;
PR. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατώμισα. 250
XO. μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.
PR. πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὥπασα.

Ver. 223. ἐξημείψατο plures MSS. ἀντημείψατο induxit Blomf. à duobus codicibus et uno à Scholiastis. Ver. 234. τοισίδ' Blomf. à conjecturâ Elmsleii. Vulgò τοῖσιν. Ver. 235. ἐξελευσάμην. Variant codices inter hoc et ἐξερυσάμην. Vide notam. ib. Vulgò τοῦ μὴ. Ver. 240. νηλεῶς, auctore Elmsleio, Blomf. Dind. Linw. Pal. MSS. ἀλλ' ἀννηλεῶς. Conf. ver. 42. Ver. 246. ἐλεινός correxit Porsonus pro vulgatâ ἐλεινός. Ver. 248. θνητοὺς γ' ἔπαισα multi codd. Particulam, ut inutilem, omisit Dind.

- ΧΟ. καὶ νῦν φλογῶπὸν πῦρ ἔχουσ' ἐφ' ἡμέροισι;
 ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.
- ΧΟ. τοιοῖσδε δὴ σε Ζεὺς ἐπ' αἰτιάμασιν 255
 αἰκίζεταί τε κοῦδαμῇ χαλᾷ κακῶν,
 οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον;
 ΠΡ. οὐκ ἄλλο γ' οὐδέν, πλὴν ὅταν κείνῳ δοκῇ.
 ΧΟ. δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὁρᾷς ὅτι 260
 ἡμαρτες; ὥς δ' ἡμαρτες οὐτ' ἐμοὶ λέγειν
 καθ' ἡδονὴν σοὶ τ' ἄλγος. ἀλλὰ ταῦτα μὲν
 μεθῶμεν, ἄθλου δ' ἐκλυσιν ζῆτει τινά.
 ΠΡ. ἐλαφρόν ὅστις πημάτων ἔξω πόδα
 ἔχει παραινεῖν νουθετεῖν τε τὸν κακῶς
 πράσσοντ'. ἐγὼ δὲ ταῦθ' ἅπαντ' ἡπιστάμην. 265
 ἐκῶν, ἐκῶν ἡμαρτον, οὐκ ἀρνήσομαι.
 Θνητοῖς ἀρήγων αὐτὸς ἡνρόμην πόνοισι.
 οὐ μὴν τι ποιναῖς γ' ὑπόμην τοῖσι με
 κατισχνανεῖσθαι πρὸς πέτραις πεδαρσίοις,
 τυχόντ' ἐρήμου τοῦδ' ἀγέιτονος πάγου. 270
 καὶ μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχῃ,
 πέδοι δὲ βᾶσαι τὰς προσερχομένας τύχας
 ἀκούσαθ', ὥς μάθῃτε διὰ τέλους τὸ πᾶν.
 πίθεσθέ μοι, πίθεσθε, συμπονήσατε
 τῷ νῦν μογοῦντι. ταῦτά τοι πλανωμένη 275
 πρὸς ἄλλοι' ἄλλον πημονὴ προσιστάνει.
 ΧΟ. οὐκ ἀκούσας ἐπεθῶύξας
 τοῦτο, Προμηθεῦ.
 καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόσυντον
 θᾶκον προλιποῦσ', 280
 αἰθέρα θ' ἀγνὸν πόρον οἰωνῶν,
 ὀκριοέσση χθονὶ τῇδε πελωῖ.
 τοὺς σοὺς δὲ πόνοισι
 χερῶν δια παντὸς ἀκοῦσαι.

Ver. 264, 5. τὸν κακῶς πράσσοντ' emendavit Stanleyus. Antea legabatur τοὺς κακῶς πράσσοντας contra metrum. Ver. 271. Pro καὶ μοι, quod habent MSS., receperunt Hermannus et Paleius καὶ τοι ex editione Robortelli. Ver. 275. Sæpius ταῦτά τοι, minus commodè.

SCENA IV.

ΠΡΟΜΗΘΕΥΣ, ΩΚΕΑΝΟΣ, ΧΟΡΟΣ.

- ΩΚ.** ἦκω, δολιχῆς τέρμα κελεύθου
 διαμειψάμενος; πρὸς σέ, Προμηθεῦ, 285
 τὸν πτερυγικῇ τόνδ' οἰωνόν
 γνώμη, στομίῳ ἄτερ, εὐθύνων·
 ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ.
 τό τε γάρ με, δοκῶ, συγγενὲς οὕτως
 ἐσαναγκάζει, 290
 χωρὶς τε γένους οὐκ ἔστιν ὅτω
 μεῖζονα μοῖραν νείμαιμι ἢ σοί.
 γνώσει δὲ τὰδ' ὥς ἔτυμ', οὐδὲ μάτην
 χαριτογλωσσεῖν ἐνι μοι· φέρε γὰρ,
 σήμαιν' ὃ τι χρὴ σοι συμπράσσειν· 295
 οὐ γάρ ποτ' ἐρεῖς ὥς Ὀκεανοῦ
 φίλος ἐστὶ βεβαιότερός σοι.
- ΠΡ.** ἔα, τί χρῆμα λεύσσω; καὶ σὺ δὴ πόνων ἐμῶν
 ἦκεις ἐπόπτης; πῶς ἐτόλμησας, λιπῶν 300
 ἐπώνυμόν τε ρεύμα καὶ πετρηρεφῇ
 αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
 ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας
 ἐμὰς ἀφίξει καὶ συνασχαλῶν κακοῖς;
 δέρκον θέαμα, τόνδε τὸν Διὸς φίλον,
 τὸν συγκαταστήσαντα τὴν τυραννίδα, 305
 οἶσαι ἐπ' αὐτοῦ πημοναῖσι κάμπτομαι.
- ΩΚ.** ὀρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
 θέλω τὰ λῶστα, καίπερ ὄντι ποικίλῃ.
 γίγνωσκε σαντόν, καὶ μεθάρμοσαι τρόπους
 νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς. 310
 εἰ δ' ὥδε τραχεῖς καὶ τεθηγμένους λόγους
 ῥίψεις, τάχ' ἂν σου, καὶ μακρὰν ἀνωτέρω
 θακῶν, κλίοι Ζεὺς, ὥστε σοι τὸν νῦν ὄχλον
 παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
 ἀλλ', ὦ ταλαίπωρ, ἅς ἔχεις ὀργὰς ἄφες, 315
 ζῇται δὲ τῶνδε πημάτων ἀπαλλαγάς.

Ver. 298. λεύσσω in hunc versum induxit Dindorfus. Vulgò legitur
 ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν. Ver. 313. Vulgò χόλον. Ὀχλον
 Dind. solus è conjecturâ Dœderlini.

ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε·
 τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
 γλώσσης, Προμηθεῦ, τὰπίχειρα γίγνεται.
 σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἵκεις κακοῖς, 320
 πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
 οὐκ οὖν, ἔμοιγε χρώμενος διδασκάλῳ,
 πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι
 τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.

καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι, 325
 ἐὰν δύνωμαι, τῶνδ' σ' ἐκλῦσαι πόνων·
 σὺ δ' ἡσύχαζε, μηδ' ἄγαν λαβροστόμει.
 ἢ οὐκ οἶσθ' ἀκριβῶς, ὣν περισσόφρων, ὅτι
 γλώσση ματαιὰ ζημία προστρίβεται;

ΠΡ. ζηλῶ σ' ὁθοῦνεκ' ἐκτὸς αἰτίας κυρεῖς, 330
 πάντων μετασχὼν καὶ τετολμηκῶς ἔμοι.
 καὶ νῦν ἕασον, μηδέ σοι μελησάτω.
 πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.
 πάπταινε δ', αὐτὸς μὴ τι πημανθῆς ὁδῶ.

ΩΚ. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφρως 335
 ἢ σαντόν· ἔργῳ, κοῦ λόγῳ, τεκμαίρομαι.
 ὁρμώμενον δὲ μηδαμῶς μ' ἀντισπάσσης.
 ἀνχῶ γάρ, ἀνχῶ τήνδε δωρεὰν ἔμοι
 δώσειν Δί', ὥστε τῶνδ' σ' ἐκλῦσαι πόνων.

ΠΡ. τὰ μὲν σ' ἐπαινῶ, κοῦδαμῇ λήξω ποτέ· 340
 προθυμίας γὰρ οὐδὲν ἐλλείπεις. ἀτὰρ
 μηδὲν πόνει· μάτην γάρ, οὐδὲν ὠφελῶν
 ἔμοι, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.

ἀλλ' ἡσύχαζε, σαντόν· ἐκποδῶν ἔχων·
 ἐγὼ γὰρ οἶκ, εἰ δυστυχῶ, τοῦδ' οὐνεκα 345
 θέλωμ' ἂν ὥς πλείστοισι πημονὰς τυχεῖν.

οὐ δῆτ', ἐπεὶ με χαί κασιγνήτου τύχαι
 τείρουσ' Ἀτλαντος, ὃς πρὸς ἑσπέρους τόπους
 ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς
 ὥμοιν ἐρείδων, ἄχθος οὐκ εὐάγαλον. 350
 τὸν γηγενῆ τε Κιλικίων οἰκήτορα
 ἄντρων ἰδὼν ἤκτειρα, δάϊον τέρας

Ver. 345. εἶνεκα Well. Both. Pal. cum omnibus fere codicibus. οὐνεκα
 & conjecturâ Dawesii receperunt omnes alii recentiores. Vide not.

- ἐκατογκάρανον πρὸς βίαν χειρούμενον
 Τυφῶνα θοῦρον, πᾶσιν δὲ ~~ἀνέστη~~ θεοῖς,
 σμερδναῖσι γαμφηλαῖσι συρίζων φόνον· 355
 ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
 ὥς τὴν Διὸς τυραννίδ' ἐκέρσων βία·
 ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρουπνον βέλος,
 καταβαάτης κεραυνὸς ἐκπνέων φλόγα,
 ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων 360
 κομπασμάτων. φρένας γὰρ εἰς αὐτὰς τυπεῖς
 ἐφειψαλιώδη κάξεβροντήθη σθένος.
 καὶ νῦν, ἀχρεῖον καὶ παράδορον δέμας,
 κεῖται στενωποῦ πλησίον θαλασσίον
 ἱπούμενος ῥίζαισιν Αἰτναίαις ὑπο· 365
 κορυφαῖς δ' ἐν ἄκραις ἤμενος μυδροκυτπεῖ
 Ἥφαιστος· ἐνθεν ἐκραγῆσονται ποτε
 ποταμοὶ πρὸς δάπτοντες ἀγρίαις γνάθοις
 τῆς καλλικάρπου Σικελίας λευροὺς γύας·
 τοιόνδε Τυφῶς ἐξαναζέσει χόλον 370
 θερμοῖς ἀπλάτου βέλεσι πυρπνόου ζάλης,
 καίπερ κεραυνῷ Ζηνὸς ἠρθρακωμένος.
 σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
 χεῖρ' ἔχεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι·
 ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην, 375
 ἔς τ' ἂν Διὸς φρόνημα λωφῆσῃ χόλον. /
- ΩΚ. οὐκουν, Προμηθεῦ, τοῦτο γινώσκεις, ὅτι
 ὀργῆς ζεύσεως εἰσὶν ἱατροὶ λόγοι;
 ΠΡ. ἔάν τις ἐν καιρῷ γε μαλθάσῃ κέαρ,
 καὶ μὴ σφυδῶντα θυμὸν ἰσχυαίνῃ βία. 380
 ΩΚ. ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα
 ὀργῆς ἐνοῦσαν ζημίαν; δίδασκέ με.
 ΠΡ. μόχθον περισσὸν κουφόγονον τ' εὐηθίαν.
 ΩΚ. ἔα με τῇδε τῇ νόσῳ νοσεῖν, ἔπει
 κέρδιστον εὖ φρονοῦντα μὴ φρονεῖν δοκεῖν. 385

Ver. 353. AL. ἐκατογκάρηνον. Vide not. Ver. 354. De variis hujus versūs correctionibus vide notata. Ver. 363. Vulg. παρήγορον. Ver. 369. Olim legebatur λευράς. Vide not. Ver. 371. ἀπλάτου Blomf. Dind. Schütz. Paleius. ἀπλήστον alii. Ver. 378. ζεύσεως sibi ipse mutavit Dindorfius. Vulgò νοσοῦσης. •Ver. 380. σφυδῶντα Herm. Dind. Pal. σφριγῶντα alii omnes. Ver. 384. AL. τήνδε τὴν νόσον, quod idem sonat.

ΠΡ. ἔμὸν δοκῆσει τὰμπλάκῃμ' εἶναι τόδε.
 ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.
 ΠΡ. μὴ γάρ σε θρῆνος οὐμὸς εἰς ἔχθραν βάλῃ.
 ΩΚ. ἢ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας;
 ΠΡ. τούτου φυλάσσου μὴ ποτ' ἀχθεσθῇ κέαρ.^Ζ 390
 ΩΚ. ἢ σὴ, Προμηθεῦ, συμφορὰ διδάσκαλος.
 ΠΡ. στέλλον, κομίζου, σῶζε τὸν παρόντα νοῦν.
 ΩΚ. ὀρμωμένῳ μοι τόνδ' ἐθῶύξας λόγον.
 λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
 τετρασκελῆς οἰωνός· ἄσμενος δέ τ' αὖν 395
 σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ. [Exit Oceanus.]

SCENA V.

ΧΟΡΟΣ, ΠΡΟΜΗΘΕΥΣ.

ΧΟ. στένω σε τᾶς οὐλομένας τύχας,[?] Προμηθεῦ. [στρ. α'.
 δακρυσίστακτον ἀπ' ὅσων ῥαδινῶν δ' εἰβομένα
 ῥέος παρειᾶν 400
 νοτίοις ἔτεγξα παγαῖς· ἀμέγαρτα γὰρ τάδε Ζεὺς
 ἰδίους νόμοις κρατίνων ὑπερήφανον θεοῖς τοῖς
 πάρος ἐνδείκνυσιν αἰχμάν. 405
 186 πρόπασα δ' ἤδη στονόεν λέλακε χώρα, ἀντ. α'.]
 μεγαλόσχημόν' ἀρχαιοπρεπῇ — — — στένουσι
 τὰν σάν
 συνομαιμόνων τε τιμάν, ὅπόσοι τ' ἔποικον ἀγνᾶς 410
 Ἀσίας ἔδος νέμονται, μεγαλοστόνοισι σοῖς πύ-
 μασι συγκάμνουσι θνατοί.
 Κολχίδος τε γὰς ἔνοικοι [στρ. β'. 415
 παρθένοι, μάχας ἄτρεστοι,
 καὶ Σκύθης ὅμιλος, οἳ γὰς
 ἔσχατον τόπον ἀμφὶ Μαιῶτιν ἔχουσι λίμναν,
 Ἀραβίας τ' ἄρειον ἄνθος, [ἀντ. β'. 420
 ὑψίκερμηνον οἳ πόλισμα
 Κανκάσου πέλας νέμονται,
 δαίος στρατὸς, ὅξυπρόφροισι βρέμων ἐν αἰχμαῖς.
 μόνον δ' ἐπρόσθεν ἄλλον ἐν πόνοις [ἐπωδ. 425
 δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύμαις

Ver. 407. Περωθένην ad implendum hiatum conj. Dind.; et mavult
 στένουσα. Vid. not. Ver. 420. Pro Ἀραβίας Herm. conjecit Σαρματῶν,
 quod probat Palsius.

εἰσιδόμεαν θεὸν Ἄτλαν,
 ὃς, αἰὲν ὑπέροχον σθένος κραταῖον·
 γὰς οὐράνιον τε πόλον νώτοις ὀχῶν, στενάζει.] 430
 βοᾷ δὲ πόντιος κλύδων
 συμπίτνων, στένει βυθὸς,
 κελαινὸς Ἄιδος δ' ὑποβρέμει μυχὸς γᾶς,
 παγαί θ' ἄγνορῦτων ποταμῶν στένουσιν ἄλγος.
 οἰκτρὸν. 435

ΠΡ. μὴ τοι χλιδῇ δοκεῖτε μῆδ' αὐθαδίᾳ
 σιγᾶν με· συννοίᾳ δὲ δάπτομαι κέαρ,
 ὀρῶν ἐμαυτὸν ὥδε προυσελούμενον.
 καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα
 τίς ἄλλος ἢ γὼ παντελῶς διώρισεν; 440
 ἀλλ' αὐτὰ σιγῶ. καὶ γὰρ εἰδυῖαισιν ἂν
 ἡμῖν λέγοιμι· τὰν βροτοῖς δὲ πῆματα
 ἀκούσαθ', ὥς σφας νηπίους ὄντας τὸ πρὶν
 ἔννοους ἔθηκα καὶ φρενῶν ἐπηβόλους.
 λέξω δὲ, μέμψιν οὔτιν' ἀνθρώποις ἔχω, 445
 ἀλλ' ὧν δέδωκ' εὐνοίαν ἐξηγούμενος·
 οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,
 κλύοντες οὐκ ἤκουον, ἀλλ' ὄνειράτων
 ἀλίγκιοι μορφαῖσι, τὸν μακρὸν βίον
 ἔφρυγον εἰκῇ πάντα, κοῦτε πλινθυφεῖς 450
 δόμοις προσείλους ἦσαν, οὐ ξυλουργίαν·
 κατῶρυγες δ' ἔναιον, ὥστ' ἀήσυροι
 μύρμηκες, ἄντρων ἐν μυχοῖς ἀνηλίοις.
 ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέμμαρ
 οὔτ' ἀνθεμώδους ἥρος οὔτε καρπίμον 455
 θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
 ἔπρασσον, ἕς τε δὴ σφιν ἀντολὰς ἐγὼ
 ἄστρον ἔδειξα τάς τε δυσκρίτους δύσεις.
 καὶ μὴν ἀριθμὸν, ἔξοχον σοφισμάτων,
 ἐξηῦρον αὐτοῖς, γραμμάτων τε συνθέσεις, 460
 μνήμης ἀπάντων μουσομήτορ' ἐργάνην.

Ver. 430. ὀχῶν στενάζει pro vulg. ὑποστενάζει è merâ conjecturâ
 dedit Dind. Sed optimè locum fulcit. Ver. 438. De voce προυσελούμενον
 vide not. Ver. 442. παίσματα Schütz. cum Brunekio è codice uno. Alii
 πῆματα. Ver. 449. βίον. Al. χρόνον. Ver. 461. Malè olim μνήμην θ'.
 Correxìt Hemsterhusius. Pro ἐργάνην alii ἐργάτιν.

κἄλ'ευξα πρῶτος ἐν ζυγοῖσι κνώδαλα
 ζεύγλαισι δουλεύοντα σώμασιν θ', ὅπως
 θνητοῖς μεγίστων διάδοχοι μοχθημάτων
 γένοιενθ', ὑφ' ἄρμα τ' ἥγαγον φιληνίους 465
 ἔππους, ἄγαλμα τῆς ὑπερπλοῦτου χλιδῆς. 436
 θαλασσοπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ
 λινάπτερ' ἦρε ναντίλων ὀχύματα.

τοιαῦτα μηχανήματ' ἐξευρών τάλας
 βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ' ὅτῳ
 τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ. 470

ΧΟ. πέπονθας αἰκὲς πῆμ'· ἀποσφραλεῖς φρενῶν
 πλανᾷ, κακὸς δ' ἱατρὸς ὥς τις, ἐς νόσον 377
 πεσών, ἀθνημεῖς, καὶ σεαυτὸν οὐκ ἔχεις
 εἶρεῖν ὁποίοις φαρμάκοις ἰάσιμος. 475

ΠΡ. τὰ λοιπά μου κλύουσα θανμάσει πλέον,
 οἷας τέχνας τε καὶ πόρους ἐμῆσάμην.
 τὸ μὲν μέγιστον, εἴ τις ἐς νόσον πέσοι,
 οὐκ ἦν ἀλέξημ' οὐδέν, οὔτε βρώσιμον,
 οὐ χριστόν, οὔτε πιστόν, ἀλλὰ φαρμάκων 480
 χρειᾷ κατεσκέλλοντο, πρὶν γ' ἐγὼ σφισιν
 ἔδειξα κράσεις ἡπίων ἀεσμάτων,
 αἷς τὰς ἀπάσας ἐξαμύνονται νόσους.

τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα,
 κἄκρινα πρῶτος ἐξ ὀνειράτων ἃ χρῆ
 ὑπαρ γενέσθαι, κληθόντας τε δυσκρίτους
 ἐγνώρισ' αὐτοῖς· ἐνοδίους τε συμβόλους
 γαμψώνυχων τε πτῆσιν οἰωνῶν σχεθρῶς 485
 διώρισ', οἵτινές τε δεξιοὶ φύσιν

εὐωνύμους τε, καὶ δίαιταν ἦντινα 490

ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
 ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαι·
 σπλάγχχνων τε λειότητα, καὶ χροιάν τίνα
 ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἥδονήν,
 χολῆς λοβοῦ τε ποικίλην εὐμορφίαν· 495

κνίση τε κῶλα συγκαλυπτὰ καὶ μακρὰν
 ὀσφῶν πυρώσας, δυστέμαρτον ἐς τέχνην
 ὠδῶσα θνητούς, καὶ φλογωπὰ σήματα
 ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.

- τοιαῦτα μὲν δὴ ταῦτ' ἐνεργθε δὲ χθονὸς 500
 κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
 χαλκόν, σίδηρον, ἄργυρον, χρυσόν τε, τίς
 φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
 οὐδείς, σάφ' οἶδα, μὴ μάτην φλύσαι θέλων.
 βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε, 505
 πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.
- XO.** μὴ νυν βροτοὺς μὲν ὠφέλει καίρου πέρα,
 σαντοῦ δ' ἀκήδει δυστυχοῦντος· ὥς ἐγὼ
 εὐελπίς εἰμι τῶνδ' ὅς' ἐκ δεσμῶν ἔτι
 λυθέντα μηδὲν μείον ἰσχύσειν Διός. 510
- ΠΡ.** οὐ ταῦτα ταύτῃ Μοῖρᾳ πω τελεσφόρος
 κρᾶναι πέπρωται, μυρῖαις δὲ πημοναῖς
 δῦαίς τε καμφθεῖς ὧδε δεσμὰ φρυγάνω·
 τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ.
- XO.** τίς οὖν ἀνάγκης ἐστὶν οἰαροστροφός; 515
- ΠΡ.** Μοῖραι τρίμορφοι μνήμονές τ' Ἑρινύες.
- XO.** τούτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος;
- ΠΡ.** οὐκ οὖν ἂν ἐκρήγοι γε τὴν πεπρωμένην.
- XO.** τί γὰρ πέπρωται Ζηνὶ πλὴν αἰὲ κρατεῖν;
- ΠΡ.** τοῦτ' οὐκέτ' ἂν πύθοιο, μηδὲ λιπαρεῖ. 520
- XO.** ἦπού τι σεμνόν ἐστιν ὃ ξυναμπέχεις.
- ΠΡ.** ἄλλον λόγον μέμνησθε, τόνδε δ' οὐδαμῶς
 καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
 ὅσον μάλιστα· τόνδε γὰρ σῶζων ἐγὼ
 δεσμοὺς ἀεικεῖς καὶ δῦας ἐκφυγάνω. 525
- XO.** μηδ' αὖ δὲ πάντα νέμων [στρ. α'.
 θεῖτ' ἐμᾷ γνώμᾳ κράτος ἀντίπαλον Ζεὺς,
 μηδ' ἐλινύσαιμι θεοὺς ὅσiais θοίναις ποτινισσο-
 μένα 530
 βουφόνους παρ' Ὠκεανοῦ πατρὸς ἄσβεστον πόρον·
 μηδ' ἀλίτοιμι λόγοις.
 ἀλλὰ μοι τοῦτ' ἐμμένει καὶ μήποτ' ἐκτακείη· 535
 ἀδύ τι θαρσαλέαις [ἀντ. α'.
 τὸν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς

Ver. 520. Αἱ τοῦτ' οὐκ ἂν οὖν πύθοιο. Hermann. è conjecturâ τοῦτ' οὐκ ἂν ἐκπύθοιο. Ver. 535. μάλα μοι τοῦτ' Herm., quem sequitur Palesius, ut respondeant hæc antistrophico ἰδίᾳ γνώμᾳ.

Θνυμὸν ἀλδαίνουσας ἐν εὐφροσύναις. φρίσσω δὲ
 σε δερκομένα 540
 μυρίοις μόχθοις διακναιόμενον — — — .
 Ζῆνα γὰρ οὐ τρομέων
 αὐτόνῳ γνῶμα σέβει θνατοὺς ἄγαν, Προμηθεῦ.
 φέρ' ὅπως ἄχαρις χάρις, ὦ φίλος, εἰπέ, ποῦ τίς [στρ. β'.
 ἀλκά; 545
 τίς ἐφ' αμερίων ἄρηξις; οὐδ' ἐδέχθης
 ὀλιγοδρανίαν ἄκικυν,
 ἰσόνειρον, ἧ τὸ φωτῶν
 ἀλκὸν γένος ἐμπεποδισμένον; οὔποτε θνατῶν 550
 τὰν Διὸς ἀρμονίαν ἀνδρῶν παρεξίασι βουλαί.
 ἔμαθον τάδε, σὰς προσιδοῦσ' ὁλοὰς τύχας, Προ- [ἀντ. β'.
 μηθεῦ.
 τὸ διαμφίδιον δέ μοι μέλος προσέπτα ? 555
 τόδ', ἐκείνῳ θ' ὃ τ' ἀμφὶ λουτρὰ
 καὶ λέχος σὸν ὑμεγαίουν
 ἴστατι γάμων, ὅτε τὰν δημοτάτριον ἔδνοις 559
 ἄγαγες Ἡσιόναν πιθῶν δάμαρτα κοινὸν ἔκτρον.

SCENA VI.

ΠΡΟΜΗΘΕΥΣ, ΧΟΡΟΣ, ΙΩ.

ΙΩ. τίς γῆ; τί γένος; τίνα φῶ λεύσσειν
 τόνδε χαλινοῖς ἐν πετρίνοισιν
 χειμαζόμενον;
 τίνος ἀμπλακίας ποινᾷς ὀλέκει;
 σήμηνον ὅποι
 γῆς ἢ μογερὰ πεπλάνημαι. 565
 ἂ ἂ,
 χρεῖται τις αὖ με τὰν τάλαιναν οἷστρος!

Ver. 544. αὐτόνῳ pro ἰδίᾳ Dind. è conjecturâ ut respondeat strophico
 ἀλλὰ μοι. Ver. 563. Ποινὴ δ' ὀλέκει conj. Dind. Ver. 567—579. Hic
 vulgatam restitui lectionem. Dindorfius temere reſinxerat hoc modo:

χρεῖται τις αὖ με τάλαιναν οἷστρος,
 εἰδῶλον Ἀργίου γηγενοῦς, ἄλυν δᾶ,
 τὸν μυριωπὸν εἰσορῶσα βούταν,

φοβοῦμαι expulso, ut εἰσορῶσα penderet ἐ χρεῖται με οἷστρος, quod idem,
 ait, atque οἷστροῦμαι. Neque aliter Hermannus, nisi quod legit ἄλυν δᾶ.
 Sed nobis licet, uti optimè monet Paleius, simplicioſiorem manuſcriptorum
 textum præferre. Constructionem illi suam defendere conantur citando Hec.

- εἶδωλον Ἄργου γηγενοῦς! ἄλευ', ὦ δᾶ! φοβοῦμαι
 τὸν μυριωπὸν εἰσορῶσα βούταν.
 ὁ δὲ πορεύεται δόλιον ὅμῳ ἔχων, 570
 ὃν οὐδὲ κατθανόντα γαῖα κεύθει.
 ἀλλ' ἐμὲ τὰν τάλαιναν
 ἐξ ἐνέρων περὼν κνήγετεϊ,
 πλανᾷ τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμαν.
 ὑπὸ δὲ κηρύτλαστος ὀτροβεῖ δόναξ [στρ.
 ἀχέτας ὑπνοβόταν νόμον· ἰὼ ἰὼ πόποι, 575
 ποῖ μ' ἄγουσιν ὦ — τηλέτλανοι πλάναι;
 τί ποτέ μ', ὦ Κρόνιε
 παῖ, τί ποτε ταῖσδ' ἐνέξενξας εὐρὼν ἀμαρτοῦ-
 σαν ἐν πημοσύναις, ἐή,
 οἰστρογλάτῳ δὲ δείματι δειλαίαν 580
 παράκοπον ὦδε τείρεις;
 πυρὶ με φλέξον, ἥ χθονὶ κάλυψον, ἥ ποντίοις
 δάκεσι δὸς βοράν,
 μηδὲ μοι φθονήσης
 εὐγμάτων, ἄναξ.
 ἄδην με πολὺπλανοι πλάναι 585
 γεγυμνάσιν, οὐδ' ἔχω μαθεῖν ὅπα
 πημονὰς ἀλύξω.
 κλύεις φθέγμα τᾶς βούκερω παρθένου;
 ΠΡ. πῶς δ' οὐ κλίω τῆς οἰστροδινητοῦ κόρης,
 τῆς Ἰναχείας; ἥ Λιδὸς θάλλπει κέαρ 590
 ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους,
 Ἥρα στυγητὸς, πρὸς βίαν γυμνάζεται.
 ΙΩ. πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις; [ἀντ.
 εἰπέ μοι τᾶ μογερᾶ τίς ὢν, τίς ἄρα μ', ὦ τάλας,
 τὰν ταλαίπωρον ὦδ' ἔτυμα προσθροεῖς· 595
 θεόσυτόν τε νόσον

957, αἰδώς μ' ἔχει. Ἐν τῷδε πότμῳ τυγχάνουσ', quem locum, si praecedentia spectes, cernes huic minimè similem esse:

ὅτῳ γὰρ ἄφθην εὐτυχόυς, αἰδώς μ' ἔχει
 ἐν τῷδε πότμῳ τυγχάνουσ', ἐν' εἰμί νῦν.

Et si esset omnino similis, haud ostenderet cur locus hic mutari deberet. Ver. 573. ψάμμαν Dind. Herm. Pal. Vulgò ψόμμον. Ver. 576. Vulgò τηλέπλαγκτοι. Mutavit Elmsleius. Sic et in 585, vulgò πολὺπλαγκτοι. Elmsleium secuti sunt Blomf. Dind. Herm. Pal.

ὠνόμασας, ἃ μαραίνει με χρίονσα κέντροις ὤ-
φοιταλέοις, ἐή.

σμιρτημάτων δὲ νήστισιν αἰκίαις 600

λαβρόσυντος ἤλθον, Ἥρας

ἐπικότοισι μήδεσι δαμεῖσα. δυσδαιμόνων δὲ τίνες

οἶ, ἐή,

οἶ ἐγὼ μογοῦσιν;

ἀλλὰ μοι τορῶς

τέκμηρον ὃ τι μ' ἐπαμμένει 605

παθεῖν, τί μῆχαρ, ἢ τί φάρμακον νόσου,

δεῖξον, εἵπερ οἶσθα.

Θρόει, φράζε τᾷ δυσπλάνῳ παρθένῳ.

ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρηΐξεις μαθεῖν,
οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ, 610

ὥσπερ δίκαιον πρὸς φίλους οἶγειν στόμα.

πυρὸς βροτοῖς δοτῆρ' ὄρεῳ Προμηθεά.

ΙΩ. ὦ κοινὸν ὠφέλημα θνητοῖσιν φανείς,
τλήμιον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε;

ΠΡ. ἀρμοῖ πέπανμαι τοὺς ἐμοὺς θρηγῶν πόνοους. 615

ΙΩ. οὐκὼν πόροις ἂν τήνδε δωρεὰν ἐμοί;

ΠΡ. λέγ' ἦρτιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μιν.

ΙΩ. σήμερον ὅστις ἐν φάραγγί σ' ὤχμασε.

ΠΡ. βούλευμα μὲν τὸ Δῖον, Ἠφαιστου δὲ χεῖρ.

ΙΩ. ποίων δὲ ποινὰς ἀμπλακχημάτων τίνεις; 620

ΠΡ. τοσοῦτον ἀρχῶ σοι σαφηνίσας μόνον.

ΙΩ. καὶ πρὸς γε τούτοις τέρμα τῆς ἐμῆς πλάνης
δεῖξον τίς ἐσται τῇ ταλαιπώρῳ χρόνος.

ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.

ΙΩ. μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν. 625

ΠΡ. ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.

ΙΩ. τί ὅττα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;

ΠΡ. φθόνος μὲν οὐδεῖς, σὰς δ' ὀκνῶ θράξαι φρένας.

ΙΩ. μή πον προφνήδου μᾶσσον ὢν ἐμοὶ γλυκύν.

ΠΡ. ἐπεὶ προθυμεί, χρὴ λέγειν· ἔκουε δῆ. 630

ΧΟ. μήπω γε μοῖραν δ' ἠδονῆς καμοὶ πόρε.

Ver. 606. τί μῆχαρ Elmsleio debetur. Vulgo τί με χροή, aut τί μὴ
χοή. Paleius τί μὴ με χροή. Ver. 629. μᾶσσον ἢ ὡς plerique cum Schützio.
ὡν debetur Hermannō, qui tamen in ultimā editione elegantem Elmsleii
conjecturam μᾶσσόνως ἢ μοι prætulit.

- τὴν τῆσδε πρῶτον ἱστορίσωμεν νόσον,
 αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
 τὰ λοιπὰ δ' ἔθλων σοῦ διδαχθήτω πάρα.
- ΠΡ. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν, 635
 ἄλλως τε πάντως καὶ κασιγνήταις πατρός.
 ὥς τὰποκλαῦσαι ἀποδύρασθαι τύχας
 ἐνταῦθ', ὅπου μέλλοι τις οἴσσεσθαι δάκρυ
 πρὸς τῶν κλύοντων, ἀξίαν τριβὴν ἔχει.
- ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαι με χρή, 640
 σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρῆζετε
 πεύσεσθε· καίτοι καὶ λέγουσ' αἰσχύνομαι
 θεόσσυτον χειμῶνα καὶ διαφθορὰν
 μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.
 αἰεὶ γὰρ ὄψεις ἐννυχιοὶ πωλείμεναι 645
 ἐς παρθενῶνας τοὺς ξμοὺς παρηγόρου
 λείοισι μύθοις, "ὦ μέγ' εὐδαιμον κόρη,
 τί παρθενεύει δαρὸν, ἐξόν σοι γάμου
 τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλει
 πρὸς σοῦ τέθαλπται, καὶ συναίρεσθαι Κύπριν 650
 θέλει· σὺ δ', ὦ παῖ, μάπολακτίσης λέχος
 τὸ Ζηρὸς, ἀλλ' ἐξελθε πρὸς Λέρνης βαθὺν
 λειμῶνα, ποιμένας βουστάσεις τε πρὸς πατρός,
 ὥς ἂν τὸ Δῖον ὄμμα λωφίῃσιν πόδου".
- τοιοῖσδε πάσας εὐφρόνας ὀνείρασι 655
 συνειχόμεν δύστηνος, ἔστε δὲ πατρὶ
 ἔτιλιν γεγωνεῖν νυκτίφαντ' ὀνείρατα.
 ὃ δ' ἔς τε Πυθῶ καπὶ Δωδώνης πυκνοὺς
 θεοπρόπους ἔαλλεν, ὥς μάθοι τί χρὴ
 δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα. 660
 ἦγον δ' ἀναγγέλλοντες αἰολοστόμους
 χρησμούς, ἀσήμους, δυσκρίτως τ' εἰρημένους.
 τέλος δ' ἐναργῆς βάξις ἦλθεν Ἰνάχῳ
 σαφῶς ἐπισκῆπτουσα καὶ μυθουμένη
 ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμέ, 665
 ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὄροις·
 κεῖ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν
 κεραννὸν, ὃς πᾶν ἐξαϊστώσοι γένος.

τοιοῖσδε πεισθεῖς Λοξίου μαντεύμασιν
 ἐξήλασέν με κατέκλῃσε δωμάτων 670
 ἄκουσαν ἄκων· ἀλλ' ἐπηγάγκαζέ νιν
 Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
 εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι
 ἦσαν, κεραστὶς δ', ὡς ὄρατ', ὄξυστόμῳ
 μύωπι χρισθεῖς ἔμμανεῖ σικρτήματι 675
 ἦσσαν πρὸς εὐποτόν τε Κερχναίας ῥέος
 Λέωνης τε κρήνην· βουκόλος δὲ γηγενὴς
 ἄκρατος ὀργὴν Ἄργος ὠμάρχει, πυκνοῖς
 ὄσσοις δεδορκώς, τοὺς ἐμοὺς κατὰ στίβους.
 ἀπροσδόκητος δ' αὐτὸν ἀφνίδιος μόρος 680
 τοῦ ζῆν ἀπεστέρησεν. οἰστροπλήξ δ' ἐγὼ
 μάστιγι θείᾳ γῆν πρὸ γῆς ἐλάνομαι.
 κλείεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅ τι
 λοιπὸν πόνων, σήμαινε· μηδὲ μ' οἰκτίσας
 σύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ 685
 αἷσχιστον εἶναι φημι συνθέτους λόγους.

XO. ἔα ἔα, ἄπεχε, φεῦ·
 οὔποτ' οὔποτ' ἥρχον ξένους
 μολεῖσθαι λόγους εἰς ἀκοὰν ἐμὰν,
 οὐδ' ὧδε δυσθέατα καὶ δύσοιστα 690
 πήματα, λύματα, δεῖματ' ἐμὰν
 ἀμφάκει κέντρῳ ψήξειν ψυχάν.
 ἰὼ ἰὼ μοῖρα μοῖρα,
 πέφρικ' εἰσιδοῦσα πρᾶξιν Ἰοῦς. 695

ΠΡ. πρῶ γε στενάζεις καὶ φόβον πλέα τις εἶ·
 ἐπίσχες ἔς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.

XO. λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ
 τὸ λοιπὸν ἄλγος προὔξεπίστασθαι τορῶς.

ΠΡ. τὴν πρὶν γε χρεῖαν ἠρύσασθ' ἐμοῦ πάρα 700
 κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρήζετο
 τὸν ἀμφ' ἐαυτῆς ἄθλον ἐξηγουμένης·
 τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρὴ πάθῃ

Ver. 676. *Κερχναίας* Herm. Dind. Pal. *Κερχναίας* omnes MSS.
 præter Med. Ver. 677. *Λέωνης τε κρήνην* Blomf. Dind. Pal. δ Canteri
 conjecturâ. MSS. quidam habent *ἄκρον τε* vel *ἄκρον τε*, unde Hermannus
 fecit *Λέωνης τ' ἐς σικτήν*. Ver. 687. *ἔπεχε* conjicit Abreschius. Ver. 693.
ψήξειν dedit Dind. in edit. ult. Vulg. *ψύχειν* vel *ψύξειν*. Ver. 696. *πρῶ*
 Dind. pro *πρῶτ*. Alii omnes *πρό*.

τλήναι πρὸς Ἥρας τήνδε τὴν νεάνίδα.
 σύ τ', Ἰνάχειον σπέρμα, τοὺς ἐμὸνς λόγους 705
 θυμῷ βάλλ', ὥς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.
 πρῶτον μὲν ἐνθὲνδ' ἡλίου πρὸς ἀντολάς
 στρέψασα σαντὴν στεῖχ' ἀνηρότους γύας·
 Σκύθας δ' ἀφίξει νομάδας, οἳ πλεκτάς στέγας
 πεδάρσιοι ναίουσ' ἐπ' ἐνκύνκλοις ὄχοις, 710
 ἐκηβόλοις τόξοισιν ἐξηρτυμένοι·
 οἷς μὴ πελάζειν, ἀλλ' ἀλιστόνοις πόδας
 χρίμπτονσα ῥαχίαισιν ἐκπερᾶν χθόνα.
 λαϊᾶς δὲ χειρὸς οἱ σιδηροτέκτονες
 οἰκοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρή, 715
 ἀνήμεροι γάρ, οὐδὲ πρόσπλατοι ξένοις.
 ἦξεις δ' ὑβριστὴν ποταμὸν οὐ ψευδώνυμον,
 ὃν μὴ περάσῃς, οὐ γὰρ εὐβατος περᾶν,
 πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὄρων
 ὑψιστον, ἐνθα ποταμὸς ἐκφυσᾷ μένος 720
 κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χερὶ
 κορυφὰς ὑπερβάλλονσαν ἐς μεσημβρινὴν
 βῆναι κέλευθον, ἐνθ' Ἀμαζόνων στρατὸν
 ἦξεις στυγάνορ', αἱ Θεμίσκυράν ποτε
 κατοικιοῦσιν ἀμφὶ Θερμῳδονθ', ἵνα 725
 τραχεῖα πόντον Σαλμυδησσία γνάθος
 ἐχθρόξενος ναύταισι, μητρὸν νεῶν·
 αὗται δ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.
 ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροισι λίμνης πύλαις
 Κιμμερικὸν ἦξεις, ὃν θρασυσπλάγχχνως σε χρή 730
 λιποῦσαν αὐλῶν ἐκπερᾶν Μαιωτικόν·
 ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας
 τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
 κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον
 ἥπειρον ἦξεις Ἀσιάδ'. ἃρ' ὑμῖν δοκεῖ 735
 ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
 βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς
 χρηῶν μιγῆναι τάσδ' ἐπέρριψεν πλάνας.
 πικροῦ δ' ἔκρυσας, ὃ κόρη, τῶν σῶν γάμων

Ver. 711. Al. ἐξηρτυμένοι, minus rectè. Ver. 716. Al. πρόσπλαστοι,
 quod idem sonat. Ver. 717. ὑβριστὴν scribunt Dind. Herm. Pal. Τβριστὴν
 Schütz et multi alii, quasi nomen proprium. Vide not.

μνηστῆρος. οὗς γὰρ νῦν ἀκήκοας λόγους,
εἶναι δόκει σοι μηδέπω ἔν προοιμίοις. 740

ΙΩ. ἰὼ μοί μοι.

ΠΡ. σὺ δ' αὖ κέκραγας κἀναμυχθίζει· τί που
δράσεις, ὅταν τὰ λοιπὰ πυνθάνη κακά;

ΧΟ. ἧ γάρ τι λοιπὸν τῇδε πημάτων ἔρεῖς; 745

ΠΡ. δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.

ΙΩ. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαντὴν τῆσδ' ἀπὸ στύφλου πέτρας,
ὅπως, πέδοι σκήψασα, τῶν πάντων πόνων
ἀπηλλάγην; κρεῖσσον γὰρ εἰσάπαξ θανεῖν 750
ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.

ΠΡ. ἡ δυσπετῶς ἂν τοὺς ἐμοὺς ἄλλους φέροις,
ὅτῳ θανεῖν μὲν ἔστιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ·
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον 755
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.

ΙΩ. ἧ γάρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία;

ΠΡ. ἦδοι ἂν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν.

ΙΩ. πῶς δ' οὐκ ἂν, ἵτις ἐκ Διὸς πάσχω κακῶς;

ΠΡ. ὥς τοίνυν ὄντων τῶνδ' ἐμοὶ μαθεῖν πάρα. 760

ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται;

ΠΡ. πρὸς αὐτὸς αὐτοῦ κενοφρόνων βουλευμάτων.

ΙΩ. ποίῳ τρόπῳ; σήμερον, εἰ μή τις βλάβη.

ΠΡ. γαμῆ γάμον τοιοῦτον ᾧ ποτ' ἀσχαλεῖ.

ΙΩ. θέορτον, ἢ βρότειον; εἰ ῥητόν, φράσον. 765

ΠΡ. τί δ' ὄντιν'; οὐ γὰρ ῥητὸν ἀνδᾶσθαι τόδε.

ΙΩ. ἧ πρὸς δάμαρτος ἐξανίσταται θρόνων;

ΠΡ. ἡ τέξεται γε παῖδα φέρτερον πατρός. *

ΙΩ. οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης;

ΠΡ. οὐ δῆτα, (πλὴν ἂν ἐγὼ ἔκ δεσμῶν λυθῶ.) 770

ΙΩ. τίς οὖν ὁ λύσων σ' ἔστιν ἄκοντος Διός;

ΠΡ. τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεῶν.

ΙΩ. πῶς εἶπας; ἡ μὸς παῖς σ' ἀπαλλάξει κακῶν;

Ver. 764. ἀσχαλεῖ omnes præter Dind. Comp. 161, 243. Ver. 766. Pro ῥητόν, θεμιτόν admisit in textum Schützius e Brunckii conjecturâ, quam nemo alius probavit. Ver. 770. MSS. habent alii πρὶν ἂν ἐγὼ γ', alii πρὶν ἐγὼ γ' ἂν, alii πλὴν ἐγὼ γ' ἂν: alii λυθῶ, alii λυθεῖς. Lectionem quam dedit Dindorfus improbat Paleius utpote omnium deterrimam. Ipse Hermannus sequitur legentem πλὴν ἐγὼ γ' ἂν ἐκ δεσμῶν λυθεῖς.

- ΠΡ. τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.
 ΙΩ. ἦδ' οὐκέτ' εὐξέμβλητος ἢ χρησιμωδία. 775
 ΠΡ. καὶ μὴ τι σαιτῆς ἐκμαθεῖν ζήτει πόνους.
 ΙΩ. μή, μοι προτείνων κέρδος, εἴτ' ἀποστέρει.
 ΠΡ. δυοῖν λόγοιν σε θάτερόν γε δωρήσομαι.
 ΙΩ. ποίοιν πρόδειξον, αἵρεσίν τ' ἐμοὶ δίδου.
 ΠΡ. δίδωμ'. ἐλοῦ γὰρ, ἢ πόνων τὰ λοιπὰ σοι 780
 φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ.
 ΧΟ. τούτων σὺ τὴν μὲν τῆδε, τὴν δ' ἐμοὶ χάριν
 θέσθαι θέλησον, μηδ' ἀτιμάσης λόγον·
 καὶ τῆδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
 ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ. 785
 ΠΡ. ἐπεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι
 τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχερῆζετε.
 σοὶ πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω,
 ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
 ὅταν περάσης ρεῖθρον ἡπείροιν ὄρον, 790
 πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς

* * * *

πόντου περῶσα φλοῖσπον, ἔστ' ἂν ἐξίκη
 πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
 αἱ Φορκίδες ναίουσι δηναῖαι κόραι
 τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι, 795
 μονόδοτες, ἃς οὔθ' ἥλιος προσδέρκεται
 ἀκτίσιν οὔθ' ἡ νύκτερος μήνη ποτέ.
 πέλας δ' ἀδελφῇ τῶνδε τρεῖς κατάπτεροι,
 δρακοντόμαλλοι Γοργόνες βροτοστρυγεῖς,
 ἃς θνητὸς οὐδεὶς εἰσιδὼν ἔξει πνοάς· 800
 τοιοῦτο μὲν σοι τοῦτο φρούριον λέγω.
 ἄλλην δ' ἀκουσον δυσχερῆ θεωρίαν·
 ὄξυστόμους γὰρ Ζητὸς ἀκλαγγεῖς κύνας
 γρυῖπας φύλαξαι, τὸν τε μονῶπα στρατὸν
 Ἀριμασπὸν ἵπποβάμον', οὐ χρυσόρρυτον 805
 οἰκοῦσιν ἀμφὶ νᾶμα Πλούτωνος πόρον·
 τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
 ἦξεις κελαινὸν φῶλον, οὐ πρὸς ἡλίου

Ver. 776. Vulg. καὶ μηδὲ σαιτῆς. Mutavit Blomf. Ver. 783. Vulg. λόγους. Elmsleii conjectura est λόγον. Ver. 792. De hiatu in hoc loco vid. not. Ver. 803. Vulg. ἀκλαγγεῖς. Ex arbitrio mutavit Dind.

ναίονσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.
 τούτου παρ' ὄχθας ἔρφ', ἕως ἂν ἐξίκη 810
 καταβασμόν, ἔνθα Βυβλίνων ὀρῶν ἀπο
 ἴησι σεπτὸν Νεῖλος εὐποτον ῥέος.

οὗτός σ' ὀδώσει τὴν τρίγωνον ἐς χθόνα
 Νειλῶτιν, οὗ δὲ τὴν μακρὰν ἀποικίαν,
 Ἰοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι. 815

τῶν δ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,
 ἐπανδρίπλαζε καὶ σαφῶς ἐκμάνθανε·
 σχολή δὲ πλείων ἢ θέλω πάρεστί μοι.

ΧΟ. εἰ μὲν τι τῆδε λοιπὸν ἢ παρειμένον 820
 ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης,
 λέγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν
 δὸς ἦντιν' αἰτούμεσθα, μέμνησαι δέ που.

ΠΡ. τὸ πᾶν πορείας ἦδε τέρμ' ἀκήκοεν.
 ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,
 ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθημεν, φράσω, 825
 τεκμήριον τοῦτ' αὐτὸ δοῦς μύθων ἐμῶν.

ὄχλον μὲν οὖν τὸν πλεῖστον ἐκλείψω λόγων,
 πρὸς αὐτὸ δ' εἴμι τέρμα σῶν πλατημάτων.
 ἐπεὶ γὰρ ἤλθες πρὸς Μολοσσὰ γάπεδα,
 τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα 830
 μαντεῖα θᾶκός τ' ἐστὶ Θεσπρωτοῦ Διὸς,

τέρας τ' ἄπιστον, αἱ προσήγοροι δρῦες,
 ὑφ' ὧν σὺ λαμπρῶς κοῦδὲν αἰνικτηρίως
 προσσηγορεύθης ἢ Διὸς κλεινὴ δάμαρ
 [μέλλουσ' ἔσεσθαι. τῶνδε προσσαίνει σέ τι;]. 835

ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
 κέλευθον ἤξας πρὸς μέγαν κόλπον Ῥέας,
 ἀφ' οὗ παλιμπλάγκτοισι χειμᾶζει δρόμοις·
 χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς,
 σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται, 840

τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς.
 σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς,
 ὡς δέρεται πλέον τι τοῦ πεφασμένου.
 τὰ λοιπὰ δ' ἡμῖν τῇδ' ἐξ ἐς κοινὸν φράσω,

Ver. 817. ἐπαναδρίπλαζε Schütz. Blomf. Herm. alii, non minus bene.

Ver. 822. ἦνπερ emendant Herm. et Pal. Ver. 829. Vulg. δάπτειν, quod idem valet. Ver. 835. De hoc versu vid. not.

- ἐς ταῦτόν ἐλθὼν τῶν πάλαι λόγων ἵχνος. 845
 ἔστιν πόλις Κάνωβος ἐσχάτῃ χθονός,
 Νεῖλον πρὸς αὐτῷ στόματι καὶ προσχώματι·
 1. ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα
 [ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θυγῶν μόνον].
 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων 850
 τέξεις κελαινὸν Ἐπαφον, ὃς καρπύσεται
 ὄσσην πλατύρρους Νεῖλος ἀρδεύει χθόνα·
 πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις
 πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται
 2. Θηλύσπορος, φεύγουσα συγγενῇ γάμον 855
 ἀνεψιῶν· οἱ δ' ἐπτοημένοι φρένας,
 κίρκοι πελειῶν οὐ μακρὸν λελειμμένοι,
 ἥξουσι θηρεύοντες οὐ θηρασίμους
 γάμους, φθόρον δὲ σωμάτων ἕξει θεός·
 Πελασγία δὲ δέξεται θηλυκτόνῃ 860
 3. Ἄρει δαμέντων νυκτιφρονεῖται θράσει·
 γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,
 δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος·
 τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.
 μίαν δὲ παίδων ἡμερος θέλξει τὸ μὴ 865
 κτεῖναι σύνεννον, ἀλλ' ἀπαμβλυνθήσεται
 γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
 κλύειν ἀναλκίς μᾶλλον ἢ μαιφόνος·
 αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.
 μακροῦ λόγου δεῖ ταῦτ' ἐπεξελεθεῖν τορῶς. 870
 σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς
 τόξοισι κλεινός, ὃς πόνων ἐκ τῶνδ' ἐμὲ
 λύσει. τοιόνδε χρησμὸν ἢ παλαιγενὴς
 μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·
 ὅπως δὲ χῶπῃ, ταῦτα δεῖ μακροῦ χρόνον 875
 εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.
 1Ω. ἐλελεῦ, ἐλελεῦ, ὑπὸ μ' αὖ σφάκελος
 καὶ φρενοπληγεῖς μανίαι θάλλπουσ',
 οἷστρου δ' ἄρδις χρεῖε μ' ἄπυρος· 880
 κραδία δὲ φρόβῳ φρένα λακτίζει.
 τροχοδινεῖται δ' ὄμμαθ' ἐλίγδην,

ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατῆς·
Θολεροὶ δὲ λόγοι παίουσ' εἰκῇ
στυγνῆς πρὸς κύμασιν ἄτης.

885

[Exit Io.

SCENA VII.

ΠΡΟΜΗΘΕΥΣ, ΧΟΡΟΣ.

ΧΟ. ἡ σοφὸς ἡ σοφὸς ὅς [στρ.
πρῶτος ἐν γνώμῃ τόδ' ἐβάστασε καὶ γλώσσα διε-
μυθολόγησεν,
ὡς τὸ κηδεῦσαι καὶ ἑαυτὸν ἀριστεύει μακρῷ, 890
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων
μήτε τῶν γέννῃ μεγαλυνομένων
ὄντα χερνήταν ἐραστεῦσαι γάμων.
μήποτε μήποτε μὲν, ὦ [ἀντ.
πότναι Μοῖραι, λεχέων Διὸς εὐνάτειραν ἴδοισθε
πέλουσαν· 895

μηδὲ πλαθεῖν γαμέτα τινὶ τῶν ἐξ οὐρανοῦ.
ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
εἰσορῶσ' Ἰοῦς μέγα δαπτομέναν
δυσπλάνοις Ἑρας ἀλατῶν πόνων. 900
ἔμοι δ' ὅτι μὲν δμαλὸς ὁ γάμος,
οὐ δέδια, μηδὲ κρεισσόνων
θεῶν ἄφνικτον ὄμμα προσδράκοι με.
ἀπολέμιστος ὅδε γ' ὁ πόλεμος, ἄπορα πόριμος·
οὐδ' ἔχω τίς ἂν γενοίμαν· Διὸς γὰρ οὐχ ὀρῶ 905
μήτιν ὅπα φύγοιμ' ἂν.

ΠΡ. ἡ μὴν ἔτι Ζεὺς, καίπερ αὐθάδη φρονῶν,
ἔσται ταπεινός· τοῖον ἐξαρτύεται
γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος

Ver. 899. Pro *ἀγα δαπτομέναν* conjicit Dindorfius *ἀναλαπτομέναν* sine causâ idoneâ. Ver. 901—906. Hos versus, qui vulgò pro epodo habentur, Hermannus ita ordinat:

ἔμοι δὲ γ' ὅτε μὲν δμαλὸς ὁ γάμος στρ. β.
ἀφοβος, οὐδὲ διδία μηδὲ τοῦ με
κρεισσόνων θεῶν ἔρω
προσδράκοι ὄμμα ἄφνικτον.
ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα ἀντ. β.
πόριμος, οὐδ' ἔχω τίς ἂν γενοίμαν·
τῶν Διὸς γὰρ οὐχ ὀρῶ
μήτιν ὅπα φύγοιμ' ἂν.

Ver. 904. ἀπολέμιστος, vocem lexicis ignotam, dedit Dind. pro vulg. ἀπό-
λεμος. Ver. 907. αὐθάδη φρονῶν Both. Dind. Pal. Vulg. αὐθάδης
φρένων, quod retinet Herm. Ver. 908. Vulg. οἶον. Correxerunt Blomf.
et Dind. ex editione Robortelli. Comp. τοῖον Ver. 920.

- Θρόνων τ' αἴστον ἐκβαλεῖ· πατρὸς δ' ἀρὰ 910
 Κρόνου τότε ἤδη παντελῶς κρανθήσεται,
 ἦν ἐκπίπνων ἡρᾶτο διγραιῶν Θρόνων.
 τοιῶνδε μόχθων ἐκτροπὴν οὐδεὶς Θεῶν
 δύναιτ' ἂν αὐτῷ πλήν ἐμοῦ δεῖξαι σαφῶς.
 ἐγὼ τὰδ' οἶδα χῶ τροπῷ. πρὸς ταῦτά νυν 915
 Θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
 πιστός, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος.
 οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
 πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά·
 τοῖον παλαιστὴν νῦν παρασκευάζεται 920
 ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας·
 ὃς δὴ κεραυνοῦ κρείσσον' εὐρήσει φλόγα,
 βροντῆς δ' ὑπερβάλλοντα καρτερόν κτύπον·
 θαλασσίαν τε γῆς τινάκτειραν νόσον 925
 τρίαῖναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ.
 πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται
 ὅσον τό τ' ἄρχειν καὶ τὸ δουλεῦεν δίχα.
 ΧΟ. σύ θην ἃ χεῖρεις, ταῦτ' ἐπιγλωσσᾷ Διός.
 ΠΡ. ἄπερ τελεῖται, πρὸς δ', ἃ βούλομαι, λέγω.
 ΧΟ. καὶ προσδοκᾷ χεῖρ δεσπόσειν Ζηνός τινα; 930
 ΠΡ. καὶ τῶνδ' ἔξει δυσλοφωτέρους πόνοους.
 ΧΟ. πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;
 ΠΡ. τί δ' ἂν φοβοίμην ὧ θανεῖν οὐ μόρσιμον;
 ΧΟ. ἀλλ' ἄθλον ἂν σοι τοῦδ' ἔτ' ἀλγίω πόροι.
 ΠΡ. ὁ δ' οὖν ποιεῖτω· πάντα προσδοκητά μοι. 935
 ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.
 ΠΡ. σέβον, προσεύχου, θῶπτε τὸν κρατοῦντ' αἰεί.
 ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
 ὀράτω, κρατεῖτω τόνδε τὸν βραχὺν χρόνον
 ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει Θεοῖς. 940
 ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τροχὸν,
 τὸν τοῦ τυράννου τοῦ νέου διάκονον·
 πάντως τι καινὸν ἀγγελῶν ἐλήλυθεν.

SCENA VIII.

ΠΡΟΜΗΘΕΥΣ, ΧΟΡΟΣ, ΕΡΜΗΣ.

- ΕΡ. σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,
 τὸν ἑξαμαρτόντ' ἐς Θεοὺς ἐφημέροις 945

Ver. 917. τινάσσων χειρὶ πυρπνόον βέλος Pors. Blomf. Herm.

- πορόντα τιμὰς, τὸν πυρὸς κλέπτῃν λέγω·
 Πατὴρ ἄνωγέ σ' οὔστινας κομπεῖς γάμους
 ἀνδᾶν, πρὸς ὧν ἐκεῖνος ἐκπίπτει κράτους·
 καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως,
 ἀλλ' αὖθ' ἕκαστ' ἐκφραζε· μηδέ μοι διπλᾶς 950
 ὁδοὺς, Προμηθεῦ, προσβάλῃς· ὁρᾷς δ' ὅτι
 Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.
- ΠΡ.** σεμνόστομός γε καὶ φρονήματος πλέως
 ὁ μῦθός ἐστιν, ὥς θεῶν ὑπηρέτου.
 νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ 955
 ναίειν ἀπενδῇ πέργαμ'· οὐκ ἐκ τῶνδ' ἐγὼ
 δισσοὺς τυράννους ἐκπεσόντας ἡσθόμην;
 τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
 αἰσχιστὰ καὶ τάχιστα. μή τί σοι δοκῶ
 ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεοὺς;
 πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ 960
 κέλευθον, ἦνπερ ἦλθες, ἐγκόνηι πάλιν·
 πεύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.
- ΕΡ.** τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
 ἐς τάσδε σαντὸν πημονὰς καθώρμισας. 965
- ΠΡ.** τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
 σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγὼ.
 κρεῖσσον γὰρ οἶμαι τῇδε λατρεύειν πέτρᾳ
 ἢ πατρὶ φῦναι Ζητὶ πιστὸν ἄγγελον.
 οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεῶν. 970
- ΕΡ.** χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.
- ΠΡ.** χλιδῶ; χλιδῶντας ὥδε τοὺς ἐμοὺς ἐγὼ
 ἐχθροὺς ἴδοιμ'· καὶ σὲ δ' ἐν τούτοις λέγω.
- ΕΡ.** ἢ κάμῃ γάρ τι συμφοραῖς ἐπαιτιᾷ;
- ΠΡ.** ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεοὺς;
 ὅσοι, παθόντες εὖ, κακοῦσί μ' ἐκδίκως. 975
- ΕΡ.** κλύω σ' ἐγὼ μεμνηνόντ' οὐ σμικρὰν νόσον.
- ΠΡ.** νοσοῖμ' ἂν, εἰ νόσημα τοὺς ἐχθροὺς στιγχεῖν.
- ΕΡ.** εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς.
- ΠΡ.** ὦμοι.
- ΕΡ.** ὦμοι; τόδε Ζεὺς τούπος οὐκ ἐπίσταται. 980

Ver. 948. Vulg. πρὸς ὧν τ', quod retinent omnes præter Elmsl. Blomf.
 Dind. Vide not. Ver. 965. κατοῦρίσας restituit Herm. quem sequitur Pal.

- ΠΡ.** ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.
ΕΡ. καὶ μὴν σύ γ' οὕτω σωφρονεῖν ἐπίστασαι.
ΠΡ. σὲ γὰρ προσηύδων οὐκ ἂν ὄνθ' ὑπερέτην.
ΕΡ. ἐρεῖν ἔοικας οὐδὲν ὦν χεῖρ' ἔχει Πατήρ.
ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν. 985,
ΕΡ. ἐκερτόμησας δῆθεν ὥς παιδ' ὄντα με.
ΠΡ. οὐ γὰρ σὺ παῖς τε, καὶ τοῦδ' ἀνούστερος,
 εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι πάρα;
 οὐκ ἔστιν αἴκισμ' οὐδὲ μηχανήμ' ὅτῳ
 προτρέψεται με Ζεὺς γεγωνῆσαι τάδε, 990,
 πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.
 πρὸς ταῦτα διπτέσθω μὲν αἰθαλοῦσσα φλόξ,
 λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
 χθονίοις κινάτω πάντα καὶ ταρασσέτω·
 γνάψει γὰρ οὐδὲν τῶνδ' ἔωστε καὶ φράσαι 995,
 πρὸς οὗ χρεῶν νιν ἐκπεσεῖν τυραννίδος.
ΕΡ. ὄρα νῦν εἴ σοι ταῦτ' ἄρωγὰ φαίνεται.
ΠΡ. ὥπται πάλαι δὴ καὶ βεβούλευται τάδε.
ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε
 πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν. 1000,
ΠΡ. ὀχλεῖς μάτην με, κῦμ' ὅπως, παρηγορῶν.
 εἰσελθέτω σε μήποθ' ὥς ἐγώ, Διὸς
 γνώμην φοβηθεῖς, θηλύνοὺς γενήσομαι,
 καὶ λιπαρήσω τὸν μέγα στιγούμενον
 γυναικομίμοις ὑπτιάσμασιν χερῶν 1005,
 λῦσαι με δεσμῶν τῶνδε· τοῦ παντὸς δέω.
ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
 τέγγει γὰρ οὐδὲν, οὐδὲ μαλθάσσει κέαρ
 λιταῖς· δακῶν δὲ στόμιον, ὥς νεοζυγὴς
 πῶλος, βιάζει καὶ πρὸς ἡνίας μάχει. 1010,
 ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι.
 αὐθαδία γὰρ τῇ φρονοῦντι μὴ καλῶς
 αὐτὴ καθ' αὐτὴν οὐδενὸς μείον σθένει.
 σκέψαι δ', ἐὰν μὴ τοῖς ἑμοῖς πεισθῇς λόγοις,
 οἷός σε χειμῶν καὶ κακῶν τρικυμία 1015,
 ἔπεισ' ἄφροντος· πρῶτα μὲν γὰρ ὀκρίδα
 φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
 πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας

Ver. 995. γνάψει Dind. è duobus codicibus. Vulg. γνάμψει.

τὸ σὸν, πετραία δ' ἀγκάλη σε βαστάσει.
μακρὸν δὲ μῆκος ἐκτελεντήσας χρόνον 1020,
ἄψορον ἤξεις ἐς φάος· Διὸς δέ τοι
πτηνὸς κύων, δαφεινὸς ἄετός, λάβρως
διαρταμήσει σώματος μέγα ῥάκος,
ἄκλητος ἔρπων δαιταλεὺς πανήμερος,
κελαινόβρωτον δ' ἦπαρ ἐκθονήσεται. 1025.

τοιούδε μόχθου τέρμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
Ἰδην, κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθῃ.
πρὸς ταῦτα βούλευ· ὥς ὅδ' οὐ πεπλασμένος 1030,
ὁ κόμπτος, ἀλλὰ καὶ λίαν εἰρημένος·
ψευδοηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ Διον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
εὐβουλίας ἀμείνον' ἠγήσῃ ποτέ. 1035.

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγε γάρ σε, τὴν αὐθαδίαν
μεθέντ', ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πιθοῦ· σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν.

ΠΡ. εἰδοῦσι τοί μοι τάσδ' ἀγγελίας 1040.
ὅδ' ἐθώύξεν, πάσχειν δὲ κακῶς
ἐχθρὸν ἐπ' ἐχθρῶν οὐδὲν αἰεκές.

πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν
πυρὸς ἀμφήκης βόστρυχος, αἰθέρ' δ'
ἐρεθιζέσθω βροντῇ σφακέλῳ τ' 1045.

ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων
αὐταῖς ῥίζαις πνεῦμα κραδαίνοι,
κύμα δὲ πόντου τραχεῖ ῥοθίῳ
συνγώσσειεν τῶν τ' οὐρανίων
ἄστρων διόδους, ἔς τε κελαινὸν 1050.

Τάρταρον ἄρδην ῥίψει δέμας
τοῦμὸν ἀνάγκης στερραῖς δίναις·
πάντως ἐμέ γ' οὐ θανατώσει.

ΕΡ. τοιάδε μέντοι τῶν φρενοπλήκτων 1055;
βουλεύματ' ἔπη τ' ἔστιν ἀκοῦσαι.
τί γὰρ ἐλλείπει μὴ παραπαίειν

- ἢ τοῦδε τύχη; τί χαλᾷ μανιῶν;
 ἀλλ' οὖν ὑμεῖς γ', αἱ πημοσύναις
 συγκάμνουσαι ταῖς τοῦδε, τόπων
 μετὰ ποι χωρεῖτ' ἐκ τῶνδε θοῶς, 1060
 μὴ φρένας ὑμῶν ἡλιθιώση
 βροντῆς μύκημ' ἀτέραμνον.
- ΧΟ. ἄλλο τι φώνει καὶ παραμυθοῦ μ'
 ὃ τι καὶ πείσεις· οὐ γὰρ δὴ πον
 τοῦτό γε τλητὸν παρέσυρας ἔπος. 1065
 πῶς με κελεύεις κακότητ' ἀσκεῖν;
 μετὰ τοῦδ' ὃ τι χρὴ πάσχειν ἐθέλω·
 τοὺς προδότας γὰρ μισεῖν ἔμαθον,
 κοῦκ ἔστι νόσος 1070
 τῆσδ' ἥγτιν' ἀπέπτυσα μᾶλλον.
- ΕΡ. ἀλλ' οὖν μέμνησθ' ἀγὼ προλέγω·
 μηδὲ, πρὸς ἄτης θηραθεῖσαι,
 μέμψησθε τύχην, μηδέ ποτ' εἵπηθ'
 ὥς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
 πῆμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ' 1075
 ὑμᾶς ἀντάς. εἰδυῖαι γὰρ
 κοῦκ ἐξαίφνης οὐδὲ λαθραίως
 εἰς ἀπέραντον δίκτυον ἄτης
 ἐμπλεχθήσεσθ' ὑπ' ἀνοίας. [Exit Hermes. 1080
- ΙΙΡ. καὶ μὴν ἔργῳ κοῦκέτι μύθῳ
 χθῶν σεσάλευται·
 βρυχία δ' ἥκω παραμυκᾶται
 βροντῆς, ἔλικες δ' ἐκλάμπουσι
 στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν
 εἰλίσσουσι· σκιρτᾷ δ' ἀνέμων 1085
 πνεύματα πάντων εἰς ἄλληλα
 στάσιν ἀντίπνον ἀποδεικνύμενα·
 ξυντετάρακται δ' αἰθὴρ πόντῳ.
 τοιάδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν
 τεύχουσα φόβον στεῖχει φανερῶς. 1090
 ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
 αἰθὴρ κοινὸν φάος εἰλίσσων,
 ἔσορᾷς μ' ὥς ἔκδικα πάσχω!

NOTES.

N O T E S.

SCENE I.

Ver. 1. *χθονός — πέδον.*] “Plain” or *region of the earth.* “A form of phrase usual with Æschylus. So *γαιᾶς πέδον*, Theb. 306; *γῆς Ἀχαιῶδες πέδον*, Pers. 486; *χωρᾶς Ἀπίας πέδον*, Suppl. 268.” SCHÜTZ.

ib. *τηλουρόν.*] From *τῆλε*, *far*, and *ὄρος*, *a boundary*. Hesychius interprets it *πόρῳ ἀφωρισμένον*, “bounded off” or separated “afar” from other countries. Blomfield renders it *longinquum*, Schütz *extremum*, Ahrens *remotum*. “Remote” seems to be the best English word for it. So in ver. 805 Ethiopia is called *τηλουρός γῆ*, “a remote land.” And in Eurip. Androm. we find *τηλουρά γάρ Ναλουσ’ ἀπ’ ἡμῶν πέδια*, “they inhabit plains remote, far from us”. See ver. 419, *ἔσχατον τόπον*.

ib. *ἦκομεν.*] *Κράτος* does not say from whence they came, but the poet doubtless intends it to be supposed that they have come from Olympus. SCHÜTZ. We may conceive that they were sent by Zeus to carry his commands to Hephæstus, who, as soon as he could get the fetters and other requisites ready, accompanied them to the place where Prometheus was to be confined. How Prometheus himself was brought thither we have no intimation. Kratos, or Power, presuming on his commission, takes upon him to stimulate Hephæstus when he sees him shrinking, through pity, from exercising the necessary severity towards Prometheus, admonishing him that he may thus irremediably offend Zeus.

Ver. 2. *Σκύθην ἐς οἶμον.*] “*Σκύθην* for *Σκυθικήν*, as was observed by Eustathius on Hom. p. 775, l. 1339, 7. Stephanus Byzantinus also notices *Σκύθης ὄμιλος* in this play, ver. 417, and *Σκύθης σιδήρος* Sept. Theb. 817.” STANLEY. “Lycophron has *γαρυτὸν Σκύθην*, as also *δράκοντα*, and *χωρὸν*, and Martial, IV. 28, has *Scythas smaragdus*.” BOTHE. Other examples in Greek of the proper noun used for the possessive are noticed by Eustathius, as “*Ἕλλην στρατός*, *ἄνθρωπον ἦθος*, *Ἑλλὰς διάλεκτος*, *δοῦλον γένος*. *Οἶμος* signifies a “tract” or “region”. But in

using the name Scythia the poet is guilty of an anachronism, for, according to Herodotus, IV. 2, the country took its name from Scythes, a son of Hercules, who was not born till fourteen generations afterwards. See ver. 774 of this play.

ib. ἄβροτον.] *Mortalibus carentem*, "uninhabited". Hesychius gives as an equivalent ἀπάνθρωπον, which occurs in ver. 20. Comp. ἀγείτων, ver. 270.

Ver. 3. Ἥφαιστε, σοὶ δέ.] "For σοὶ δέ, ὦ Ἥφαιστε. Henry Stephens aptly adduces Hom. Il. I. 282, Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος." SCHÜTZ.

ib. ἐπιστολάς.] "*Ἐπιστολή* is *quod cuivis demittitur vel injungitur*. For ἐπιστολαὶ Hesychius gives ἐντολαὶ, ἐπιταγαί. In Pers. 784 we have Κού μνημονεύει τὰς ἐμὰς ἐπιστολάς." BLOMF. who justly cautions the learner against translating with Schütz μέλειν ἐπιστολάς, *mandata curare*, the right construction being χρηὴ ἐπιστολάς μέλειν σοι, "it behoves the commands to be a care to thee." Schütz's method would require σέ.

Ver. 4. Πατήρ] ὁ Ζεύς. SCHOL. Zeus was not only the father of Hephaestus, but was called Πατήρ as the common ruler or king of the gods.

ib. ἐφείτο.] "*Imposuit*. ἐνετείλατο Hesych. The pluperfect passive (with active signification) from ἐφήμι, as is noticed in the Etym. Mag. p. 402, 54." BLOMF. Soph. Aj. 116, τοῦτό σοι δ' ἐφίεμαι.

Ver. 5. ὑψηλοκρήμυις.] "*Alta habentibus præcipitia*. Instead of this, in ver. 421, is used ὑψίκρημνος. Hesych. κρημνός, ἐξοχή πέτρας." BLOMF. The equivalent English can hardly be given in one word, unless we say "high-cliffed"; it is the same as "precipitous and rugged."

ib. τόνδε — τὸν λεωργόν.] "This daring" or "impious man". Linwood observes that the derivation of the word is uncertain. Some would compound it of λεώς, "people", and ἔργον or ἐργάζομαι, as if it meant one who studied the interests of the people in opposition to the higher powers; thus Schol. B. has τὸν τοῖς λαοῖς ἔργα παρασχόμενον διὰ τοῦ πυρός· but Liddell and Scott seem rightly to compound it of the adverb λέως for λίαν, and ἔργον, making it signify one who is πάντολμος, *nimis audax*, ready to do more than he ought, *presumptuous, audacious, impious*. Xenophon, Mem. I. 3, 9, couples it with θερμοῦργος. Hesychius makes it equivalent to κακούργος and πανούργος. It has certainly nothing to do, as some of the scholiasts thought it had, with the formation of man attributed to Prometheus, as if it were for τὸν τοὺς λαοὺς ἐργασάμενον ἢ πλασάμενον. Archilochus, in Clement. Alex. Strom. 5, calls flagitious deeds ἔργα λεωργά. Hor. Od. I. 3, 27, *audax Japeti genus*.

ib. ὀχμάσαι.] "To clasp". From ὀχμή, a bond. Eurip. Orest.

259, μέσον μ' ὀχμάξεις, "you grasp me round the waist." The word occurs again in ver. 618.

Ver. 6. ἄδαμαντίνων.] *Ferreorum*, "made of iron". Ἀδαμάς, γένος σιδήρου, Hesych. Σιδηρίων, Schol. B. The fetters of Prometheus were certainly of some kind of metal, as appears from ver. 19; and in ver. 133 the chorus say that they heard the sound of steel.

ιβ. πέδαις.] "Fetters". From the old Æolic word πές, *pes*. Eustath. ad Il. I. p. 159, πέδη, κυρίως ἐπὶ ποδῶν. BLOMF. So our word "fetters" is *quasi* "feeters", from "feet".

Ver. 7. τὸ σὸν γὰρ ἄνθος.] "Your flower", that is, "your pride" or "peculiar honour". In Latin *decus*. Ὡς εἰ ἔλεγε, τὸν σὸν κόσμον. Schol. A. Καλλώπισμα, Schol. B. In ver. 38 fire is called the γέρας of Hephæstus.

ιβ. παντέχνου.] "Parent of all arts." Δι' οὗ πᾶσαι γίγνονται αἱ τέχναι. Schol. B. "Omnes artes in se habentis. Cf. 110, 254." BLOMF.

Ver. 8. θνητοῖσι κλέψας ὥπασεν.] "Having stolen [from heaven], he has given to mortals." The Greek philosophers supposed that fire, which was the highest of all the elements, as Ovid represents it, *Met. I.*, 27, and which supplied heat and light to the heavenly bodies, belonged to the peculiar domain of the gods; and consequently Prometheus, in communicating a portion of this element to mankind, was said to have been considered by the gods as guilty of treason and impiety. In the next verse, accordingly, it is said that he must θεοῖς δοῦναι δίκην, "pay the penalty of his offence to the gods," because he had not offended Zeus only, but the whole body of deities. So Hermes says to Prometheus in Lucian, tom. I. p. 175, ed. Græv., τὸ τιμιώτατον κτήμα τῶν θεῶν, τὸ πῦρ, ἔκλεψας, καὶ τοῦτο ἔδωκας τοῖς ἀνθρώποις.

Ver. 10. τὴν τυραννίδα.] "The government." Τὴν ἀρχήν, ἢ τὴν βασιλείαν. Schol. B. Τὸ τυραννος ὄνομα βασιλικόν ἦν τοῖς παλαιοῖς, νῦν δὲ βλασφημεῖται. Schol. Γ.

Ver. 11. στέργειν.] "To submit to", "to acquiesce in". Ἵπομένειν, ἢ φιλεῖν, τιμᾶν. Schol. B. In the same sense ἀγαπάω is also used.

ιβ. φιланθρώπου—τρόπου.] "His disposition to serve mankind." Καθ' ὑπερβολὴν φιλάνθρωπος ἦν. Lucian de Sacrificiis, tom. I. p. 365, ed. Græv.

Ver. 12. Σφῶν μὲν, κ.τ.λ.] Ἡ Διὸς ἐντολὴ ἔχει τέλος σφῶν, "the commission of Zeus has its accomplishment for you," that is, "as far as you are concerned." You have done your parts in seeing Prometheus brought to be fastened to this rock; and it is now my duty to summon resolution to fix him here. Ἡ μὲν παρὰ τοῦ Διὸς ἐντολὴ δι' ὑμῶν ἀγγελθεῖσά μοι ἔχει ἤδη τέλος.

Schol. A. This gloss of the Scholiast supports the notion of some modern critics that $\delta\eta$ is here equivalent to *jam*, "now", "already", which Hoogeveen, Doct. Part. Græc. p. 143, ed. 1806, considers to be the primary meaning of $\delta\eta$. Such may be the meaning of the word, but not necessarily, in verses 54, 57, 75.

ib. οὐδὲν ἐμποδὼν ἔτι.] "There is no longer anything in the way"; no farther obstacle; all is clear before you. The thing is *as good as done*, for there is nothing to hinder its completion. This is the sense in which most commentators take these words; ἐμποδὼν for ἐμπόδιον. Blomfield, following Henry Stephens and Garbitius, interprets οὐδὲν ἐμποδὼν, *nilh reliquum est*, "nothing remains," being influenced, seemingly, by the ἔτι. But the other method is much to be preferred.

Ver. 14. ἄτολμός εἰμι.] I.e. οὐ τολμῶ, "I want resolution."

ib. συγγενῇ θεόν.] "A kindred god." Prometheus, according to Æschylus, was the son of Themis, and therefore grandson of Uranus and Ge. Hephæstus was the son of Zeus and Hera, the children of Kronos, and consequently the great grandson of Uranus and Ge. Who was the father of Prometheus, Æschylus does not say; Hesiod, Opp. 54, Theog. 528, makes him the son of Japetus, and calls his mother Clymene, a daughter of Oceanus. Lycophron, Cassand. 1283, and Apollodorus, I. 4, also make his mother a daughter of Oceanus, but call her Asia.

Ver. 15. φάραγγι.] "A ravine". *Vallis inter montium prærupta*. Lexicon Cyrilli MS.: φάραγγι· κοιλάσι μεταξὺ ὀρέων. Etym. M. p. 787, 41, φάραγγ· ἡ διεσχισμένη γῆ. BLOMF.

ib. δυσχειμέρῳ.] "Excessively wintry"; the abode of winter in its greatest severity.

Ver. 16. τῶνδε—τόλμαν σχεθεῖν.] "To collect courage for these proceedings." Blomfield, following the Etymol. M. p. 739, 51, writes σχεθεῖν as a present, observing that those who make it an aorist must necessarily admit σχεθῶν to be a present participle in Choeph. 832. This necessity Elmsley, on Med. 186, 995, Heracl. 272, denies, and maintains that there is no absolute proof of the existence of a present σχεθῶ. But the contrary is asserted by Stallbaum on Plato Gorg. 483 A., Euthyph. 15 D, who refers to a treatise of Imman. Hermann *De verbis in -άθω, -ύθω, &c.* (Erfordiae, 1832) for conclusive evidence against Elmsley. It seems presumptuous to deny that there may be a present σχεθῶ, but the dispute, like many others among grammarians, is of little importance, for, whether we write σχεθεῖν or σχεθῆν, the sense is the same.

Ver. 17. εὐωριάζειν.] "To make light of." From εὖ and ὥρα, care. This reading was adopted by Blomfield from Hesychius, Photius, and the Etymologicon Magnum; from which last work, p. 401, "we learn", he says, "that thoughtless per-

sons, who cared for nothing, were ironically called *εὐωροί*, *benecurantes*, "very thoughtful"; whence it happened that that word, dropping its primary sense altogether, came to signify *negligent* or *heedless*." And the word *εὐωριάζειν* was formed from the adjective. But *ἐξωριάζειν*, "to put out of consideration," or "to disregard", which is found in all the manuscripts, makes equally good sense, and is preferred by Bothe, Wellauer, Hermann, and Paley.

ib. Πατρός.] See ver. 4.

Ver. 18. Θέμιδος.] See ver. 14.

ib. αἰνυμήτα.] "High-scheming", that is, aspiring in thought, having lofty aims, as shown in his desire to exalt the condition of mortals. An opposition seems to be intended between *ὀρθοβούλος* and *αἰνυμήτης*: Themis counselled what was prudent; Prometheus carried his aims beyond what was prudent.

Ver. 19. χαλκεύμασι.] "Brazen shackles." Σιδηροῖς δεσμοῖς. Schol. B. χαλκός properly meant copper, which was the first metal that men wrought; but the word was often used for metal in general, especially among the poets; and hence χαλκεύς came to signify simply a worker in metal, or most commonly, when iron had become the most abundant of metals, a blacksmith; see Wesseling on Herod. I. 68; IV. 200. χαλκός and *æs* are generally rendered by "brass" in English, but might as well be translated "copper".

Ver. 20. Προσπασσαλεύσω.] "Shall I fasten with spikes." From πάσσαλος, a peg or spike, a word derived from πήγνυμι.

ib. ἀπανθρώπων.] See ver. 2.

Ver. 22. ὄψει.] "Thou wilt perceive." Referred by zeugma to φωνήν. So κύππον δέδορκα Sept. Theb. 103. STANL. The same as οὔτε φωνήν ἀκούσει, οὔτε μορφὴν ὄψει.

ib. σταθευτός.] "Scorched". Σταθεύειν, τὸ κατ' ὀλίγον ὀπτᾶν. Schol. Γ., who derives σταθεύω from ἵστημι "to place" and εὔω "to singe". Σταθευτός will therefore be ὁ ἐν τῷ ἵστασθαι φλογιζόμενος.

ib. φοῖβη.] "Φοῖβος, *clarus*. Καθαρός, λαμπρός, ἀμίαντος. Hesych. et Phot." BLOMF.

Ver. 23. χροιάς ἀμείψεις ἄνθος.] "Thou shalt change the bloom of thy complexion"; thou wilt lose the bright hue of thy skin. "In an epigram in Brunck's Anal. III. p. 155 occurs ἀπέπιατο πᾶν ἀπὸ χροιῆς ἄνθος. So Solon apud Clem. Alex. Strom. 6, p. 814, χροιῆς ἄνθος ἀμειβομένης. Aristænet. II. Ep. 10, δυσθυμίαις μαραινόμενος τὴν χροιάν. Joseph. Antiq. Jud. VII. 8, 1, τὸ σῶμα κατισχναίνεται, καὶ τὴν χροιάν μετέβαλε." BLOMF.

ib. ἀσμένω δέ σοι.] *Tibi vero lubenti*; "and to thy pleasure" or gratification. Thou shalt, in thy distress, be perpetually

wishing for change. "In the morning thou shalt say, Would God it were even, and at even thou shalt say, Would God it were morning!" Deut. xxvii. 67. "And to thee shall night deny All the quiet of her sky: And the day shall have a sun Which shall make thee wish it done." Lord Byron's " Manfred."

Ver. 24. ἡ ποικιλείμων νύξ.] "Night with spangled robe." "Κατὰ τὸ ἐν ἄστροις ποικίλον αὐτῆς, says Eustath. p. 814, 23." STANL. Eurip. Hel. 1096, ἀστέρων ποικίλματα. Orph. Argon. 1026, ἀστροχίτων νύξ. Soph. Trach. 94, αἰόλα νύξ. Eurip. Pirth. fragm. 2, 4, νύξ αἰολόχρως. DINDORF. Διὰ τὸ πεποικίλθαι τοῖς ἄστροις. Schol. B. *Stellantes nox picta sinus.* Claud. R. P. II. 363. From ποικίλος and εἶμα, not λειμών, as Stanley and the Scholiast give it, for it would then be ποικιλολείμων.

ib. φάος] τοῦ ἡλίου. Schol. A.

Ver. 25. πάχνην ἐφάν.] "The morning hoar-frost." "Τὸ δ' ἐπὶ γῆς ξυμπαγὲν, ἐκ δρόσου γενόμενον, πάχνη λέγεται. Plato, Tim. p. 538." BLOMF.

ib. σκεδᾶ] σκεδάσει. Schol. B. The Attic future.

Ver. 26. ἀχθηδών.] "Oppressive suffering". From ἄχθος, "a burden".

Ver. 27. ὁ λωφήσων.] "He that shall relieve thee." For the meaning of λωφάω Blomfield cites Photius, κυρίως δὲ εἰρηται λωφήσαι τὸ τὸ βάρος ἀπὸ τοῦ τραχήλου ἀπόθεσθαι· λόφος γὰρ ὁ τράχηλος. So Schol. Γ., ἀπὸ τοῦ τραχήλου ἄχθος ἀποθησόμενος. By ὁ λωφήσων the commentators in general understand Hercules, whose coming is foretold in ver. 871. But Schütz's conception of the passage seems preferable, who sees no reason for supposing Hephaestus, though a god, to be endowed with a foresight of the birth of Hercules, but considers him as saying, as any other person might, "nobody is yet born that can deliver you", that is, you will be so fixed that it will be beyond the power of any living being to set you free. In this explanation Bothe concurs.

Ver. 28. Τοιαῦτ' ἐπηύρου.] Τοιούτων ἐπέτυγες. Schol. A. "Such fruits hast thou reaped." The common reading is ἀπηύρω, the first aor. mid. from ἀπαυράω: but Dindorf has adopted ἐπηύρου, the second aor. mid. from ἐπαυρίσκομαι, an emendation of Elmsley, who cites in support of it Eur. Hec. 476, Iph. Taur. 529, Andocides, p. 75, ed. Reisk., and an uncertain author in Athenæus, p. 336, B, μικροῦ δὲ βιότου ζῶντ' ἐπαυρέσθαι χρεών. Both these verbs may be used in a favourable or unfavourable sense, but are found more frequently in the latter.

ib. φιλανθρωποῦ τρόπον.] Ver. 11.

Ver. 30. πέρα δίκης.] "Ὁ γὰρ οὐκ ἠβούλετο ὁ Ζεὺς ἄδικόν τε ἦν καὶ παράνομον. Schol. B. Zeus meditated the ruin of the human race, as is intimated in ver. 232, 233, but Prometheus

frustrated his intentions; "Jovis autem voluntatibus obsistere idem Vulcano cæterisque diis esse videtur ac jus violare; quia penes eum summa est imperii et ipsius juris legumque potestas; παρ' ἑαυτῷ τὸ δίκαιον ἔχων Ζεὺς, ver. 186. SCHÜTZ. On Zeus's hostility to mortals see the "Introductory Remarks".

Ver. 31. ἀνδ' ὧν.] "In requital for which proceedings," or offences.

ib. ἀτερπῇ.] "Undelightful", *per litoteta* for "uncomfortable", "wretched".

ib. τήνδε φρουρήσεις πέτραν.] "Thou shalt keep watch on this rock." φυλάξεις καὶ περὶ αὐτὴν ἐμμενεις· ὃ γὰρ τις φρουρεῖ, τοῦτο καὶ οἰκεῖ. Schol. B. Comp. ver. 143, σκοπέλοις ἐν ἄκροις φρουρὰν ἄζηλον ὀγήσω.

Ver. 32. οὐ κάμπτων γόνυ.] "Never bending thy knee", that is, never sitting or lying down, never resting. A metaphorical expression, says Blomfield, because those bend their knees who sit or lie down to rest.

Ver. 34, 35. Λιὸς γὰρ δυσπαράτητοι φρένες, κ.τ.λ.] The conjunction γάρ, remarks Schütz, is to be referred to ἀνωφελεῖς, "unavailing". "For the heart of Zeus is hard to be entreated, and every one is severe who has newly established himself in power." *Res duræ et regni novitas me talia cogunt Moliri.* Virg. *Æn.* I. 563.

"The poet has with extraordinary art accumulated on the head of Prometheus a vast amount of suffering. He who had dared to benefit mankind in opposition to the will of Jupiter is represented as fastened to a rock with iron chains in an uninhabited waste, doomed to see and converse with no one; to be scorched with the heat of the sun by day, and to shiver with cold by night; to wish that morning would bring relief to his sufferings of the night and evening to those of the day; to be oppressed with one affliction after another and to expect no deliverer; to remain fixed in the same position, destitute of sleep, wearied with standing, and yet never allowed to bend his knees." HERMANN.

The whole speech of Hephæstus shows his good feeling towards Prometheus, and was doubtless delivered by the actor in a commiserating tone of voice; for what he says of the sufferings that awaited the prisoner he does not say with the intention of insulting him under his affliction, but indicates that, being touched with a deep sense of his miserable condition, he was compelled, by the force of sympathy, to express his concern for it.

The feeling of Κράτος is far different, for, being an enemy to Prometheus, he rejoices at the sight of his tortures, and censures Hephæstus for pitying him.

Ver. 36. εἶεν] ἔστω ταῦτα. Schol. B. Ταῦτα μὲν οὕτως ἐχέ-
 τωσαν. Schol. Γ. "Be it so," or "Suppose it is so." Sometimes
 it may be translated "Well!" or "Ah well!" The optative, εἶεν
 for εἴησαν, is used adverbially with something of an imperative
 signification, like the optative in μὴ γένοιτο, "may" or "let it
 not be so," or, as it is commonly rendered, "God forbid!" "It
 is often used in transitions from one subject to another. Εἶεν,
 Ἀττικῶς ἄγε δὴ, Ἑλληνικῶς. Mæris. Compare, if it be worth
 while, Eurip. Med. 368, Soph. Philoct. 1226, Aristoph. Nub.
 1041." BOTHÉ. "What you say may be true," says Power,
 "and I admit that it is so, but why do you linger, and indulge
 in commiseration to no purpose?"

Ver. 37. τὸν θεοῖς ἔχθιστον—θεόν.] See on ver. 8.

Ver. 38. Ὅστις—προὔδωκεν.] "One who has betrayed."

ib. γέρας.] "Prerogative." See on ver. 7.

Ver. 39. Τὸ συγγενές.] See on ver. 14. Ἰσχυρὸν καὶ βίαιον
 ἢ συγγένεια, καὶ ἡ ἐκ παλαιοῦ συνηθεία, καὶ ὁμιλία, καὶ συνανα-
 στροφή. Schol. A. Τοι may be rendered by "however". "Re-
 lationship however is (a) strong (motive to compassion), and (so
 is) companionship." Notwithstanding what you say, I cannot
 but feel reluctant to fetter a god who is related to me by birth,
 and with whom I have long associated.

Ver. 40. σύμφημ'.] "I grant it"; I admit that it is so. "The
 same as the preceding εἶεν." SCHÜTZ.

ib. ἀνηκουστεῖν.] "To refuse to listen to," "to disobey."
 "But to disobey the commands of Father Zeus, how is (that)
 possible?"

Ver. 41. πλέον.] "More". More than what? More than you
 feel influenced by relationship and companionship. You are
 moved by concern for Prometheus, and are inclined to spare
 him, but are you not more strongly moved to execute the orders
 of Zeus by fear of the consequences of disobeying him?

Ver. 42. θράσους πλέως.] "Full of daring." You are dar-
 ing enough to undertake anything; you are restrained by no
 feelings of pity from doing anything cruel. Two of the scho-
 liasts, because the masculine gender is used, and Κράτος is
 neuter, would make Vulcan address himself to Zeus, of whose
 power Κράτος is the representative; but this is mere trifling;
 Vulcan addresses Κράτος as he would address any other god,
 without regard to the gender of his name. If he spoke to Βία,
 he would not use the feminine gender.

Ver. 43. Ἄκος.] Ὀφέλεια. Schol. B. "Profit".

ib. θρηνεῖσθαι.] The middle voice, which I notice only
 because others have thought it necessary to do so. "It is no
 profit [to you] to wail over him."

Ver. 45. ὦ πολλά μισηθεῖσα χειρωναξία.] Πολλά for πολὺ.

"O much detested mastery of hand!" χειρῶναξ, an artificer or handicraftsman, from χειρῶν and ἄναξ, as being master of his hands. "Hephæstus not being able to impugn the observations of Κράτος, turns his thoughts to his art, and bestows an imprecation on it, calling it detestable, because it qualifies him to chain Prometheus." Schol. A. The word occurs in Choeph. 761 and in Herod. I. 167.

Ver. 46. νιν.] Αὐτήν, τὴν χειρωναξίαν.

ib. ὡς ἀπλῶ λόγῳ.] Sc. εἰπεῖν, "to speak in simple speech," "to speak plainly."

Ver. 47. οὐδὲν αἰτία τέχνη.] "[Your] art [is] not at all the cause," not at all to be blamed. You must throw the blame, not on your art, but on Zeus who obliges you to exercise it.

Ver. 48. ἔμπας κ.τ.λ.] *Nihilò secius tamen vellem ea non mihi sed alii obtigisset*, cum Jupiter dona cœlestibus divideret. Schütz. "Nevertheless I wish that some other, and not I, had received it as his lot."

Ver. 49. ἅπανι' ἐπράχθη πλὴν θεοῖσι κοιρανεῖν.] But, rejoins Κράτος, you cannot have your wish; you cannot transfer your art to another; you must yourself retain the exercise of it; you cannot be your own master, for though everything else has been achieved by the gods, yet they have not been able to get supreme sovereignty into their hands, and there is no one absolute, and free to do what he pleases, but Zeus. In trying to settle the meaning of this verse, we must remember that the speaker, and the person to whom he addresses himself, are themselves gods, and not mortals; a consideration which most of the commentators seem to have forgotten. Whatever sense we give the words, therefore, it must be such as to make Power and Hephæstus include themselves among the θεοί. We, says Power, are gods, indeed, (beings superior to the βροτοὶ whom Prometheus has endeavoured to exalt,) but yet we are not all-powerful; omnipotence belongs only to Zeus, to whose control we must accordingly submit. It was the perception of the necessity of such an explanation that led Schütz to comment on the passage thus: "*Omnia sunt diis acquisita præterquam imperare*: every thing has been attained by the gods except supreme rule." Θεοῖσι is to be referred to ἐπράχθη, not to κοιρανεῖν, a point which escaped the penetration of Grotius, who translates, *Cuncta assequaris, præter imperium in deos*, "you may reach to anything whatever, except power over the gods." As to the construction, "a similar order of words", says Schütz, "may be seen in one of the fragments of Euripides: οὐκ ἔστιν οὐδὲν χωρὶς ἀνθρώποις θεοῦ, "there is nothing permitted to men without the divinity"; where χωρὶς, which is to be taken with θεοῦ, is thrown in between the verb and its dative exactly as πλὴν is

put between *ἐπράχθη* and *θεοῖσι*. Nor does such a transposition appear much more forced than that in ver. 876: *σύ δ' οὐδὲν ἐκ-μαθοῦσα κερδανεῖς*. But some scholars have nevertheless been unconvinced by Schütz and his supporters, and have declared themselves incredulous that words could be so transposed and intermingled. One recent editor condemns Schütz's method as "very harsh"; joins *θεοῖσι* with *κοιρανεῖν*, as it is joined with *ἄρχειν* in ver. 942; and declares that Grotius's version gives the correct meaning. But, in interpreting thus, he failed, like other expositors, to distinguish between the *lower* gods and the supreme Zeus, between the subjects and their ruler. Dindorf's exposition is even worse, *Omnia facta*, i.e. *permissa nobis sunt præterquam diis imperare*, "everything has been done, that is, has been permitted to us, except to rule over the gods"; for he thus makes *Κράτος* exempt himself from the number of the *θεοί*, and speak, not as a deity, but as a mortal.

If we say that everything had been attained by the gods except absolute rule, we make the due distinction between the *θεοί* and *Ζεὺς*, for the *θεοί* had gained great power, but absolute authority had been secured by *Ζεὺς* alone. The junction of *θεοῖσι* with *ἐπράχθη*, moreover, was the construction adopted by all the three scholiasts. The first says, *πάντα δέδοται τοῖς θεοῖς πλὴν τοῦ ἄρχειν*. The second, *ἅπαντα ἐπράχθη καὶ ἐγεγόνει τοῖς θεοῖς πλὴν τοῦ κοιρανεῖν καὶ ἄρχειν*. *Τουτέστι, ἅπαντα δέδοται τοῖς θεοῖς, ὅπλα μὲν Ἄρει, Ἀρτέμιδι δὲ τόξα, Ἀπόλλωνι δὲ μουσική, — καὶ ἕτερα ἐτέροις, τὸ δὲ βασιλεύειν μόνον ὁ Ζεὺς ἐκλήρωσατο*. The third, *ἅπαντα τοῖς θεοῖς πέπρακται καὶ τετέλεσται καὶ τέλεια εἶσι πλὴν τῆς κοιρανίας*, or, *ἅπαντα τοῖς θεοῖς δέδοται τὰ καλὰ, πλὴν καὶ χωρὶς τοῦ ἄρχειν ἑαυτῶν, καὶ μὴ ἔχειν τὸν δεσπόζοντα*. Ahrens, also, adopts the same mode of interpreting, and translates, *Omnia diis parata sunt nisi imperium*, with the comment, *Omnia in deorum utilitatem effecta et parata sunt; Jovi parent dii ut quibus imperium non contigit*. So, too, Scholefield. This method of ordering the words, therefore, awkward as it may seem, is not without numerous supporters.

Its apparent awkwardness, however, induced Stanley to conjecture *ἐπαχθῇ* for *ἐπράχθη*, giving to the verse the sense of "everything is burdensome, [or attended with trouble,] except to rule the gods," that is, to rule as Zeus rules, for he alone is absolute master, and accountable to no one. This conjecture Blomfield, in his later editions, (in his earlier he followed Schütz,) received into his text at the instance of Hermann; and Mr. Paley has given it a place in his, on the supposition that *εἰ*, as sometimes happens, may have been intruded. But if Schütz and the scholiasts, to say nothing of Scholefield and Ahrens, deserve any regard, the old reading, which kept its

place in all the manuscripts, needs not be displaced for any modern alteration.

Dissatisfaction with the verse will be diminished, if we consider the full construction to be, *ἅπαντ' ἐπράχθη, πλὴν [ὅτι οὐκ ἐπράχθη] θεοῖσι κοιρανεῖν*, "everything has been achieved, except that to-rule-uncontrolled has not been achieved by the gods"; that is, nothing has been found impracticable, except for the gods to obtain uncontrolled authority. *Πλὴν ὅτι* as in Aristoph. Nub. 1428. *καίτοι τί διαφέρουσιν ἡμῶν ἐκείνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσι*; If we adopt this interpretation, we must bear in mind, of course, that Κράτος, when he says *ἅπαντ' ἐπράχθη*, speaks as one of the gods, and means that the gods have had everything their own way, and ordered their affairs without let or hindrance, except in the one particular of being obliged to submit to Jove.

Ver. 51. *ἔγνων καὶ τοῖσδε*.] "I know it by this." "I know by this cruel and disgusting office which is thrust upon me, that what you say is true; I am sensible that Zeus alone is free, and that I am a slave at his disposal. Plautus, Men. II., 1, 26, *illoc enim verbo esse me servum scio*." Bothe. Bothe was the first to see the true mode of pointing this verse. Dindorf thought that the order was to be considered *exquisitior verborum collocatio pro ἔγνων καὶ τοῖσδ' οὐδὲν ἀντειπεῖν ἔχω*, which arrangement of the words Blomfield inserted in his text.

Ver. 52. *ἐπείξει*] *σπονδάσῃ*. Schol. B. *Τῷδε, τῷ Προμηθεῖ*.

Ver. 53. *ἐλινύοντα*.] *Ἐλινύω ἀπὸ τοῦ ἐλίσσω καὶ τοῦ ἀνύω. Εἰσάσαι γὰρ οἱ μέλλοντες ἀνύσαι τι, ἀνασκοπεῖν πρῶτον, καὶ οἶον ἐμβραδύνειν*. Schol. Γ.

Ver. 54. *πρόχειρα*] *ἔτοιμα εἰς χεῖρας*. Schol. B. "Ready at hand."

ιβ. ψάλια.] "Fetters". *Κυρίως τὰ χαλινὰ τῶν ἵππων, ἐνταῦθα δὲ τὰ σιδηρὰ δεσμά*. Schol. B. Liddell and Scott observe that *ψάλιον* strictly signifies "the ring in a horse's head-stall under the chin, to which the leading-rein was fastened," referring to Xen. Eq. 7, 1. Chains for the arms are here meant, as appears from the following verse, and ver. 60.

Ver. 55. *νιν*.] That is *αὐτὰ, τὰ ψάλια*. Mr. Paley observes that "ψάλια are here the same as ψέλλια, "armlets", and that *χεροῖν* means "arms", not "hands", as in Herod. II. 121, *ἀποταμόντα ἐν τῷ ὄμφῳ τὴν χεῖρα*."

ιβ. ἐγκρατεῖ σθένει.] *Ἰσχυροτάτῃ δυνάμει*. Schol. B.

Ver. 56. *φαιστῆρι*.] "Hammer", from *φαίω*, "to strike", which occurs in ver. 189.

ιβ. πασσάλει.] See ver. 20.

Ver. 57. *οὐ ματᾶ*.] *Οὐ ματὴν γίγνεται*. Schol. A. "This [part of the] work is finished, and is not done in vain," that is,

is done effectually. "It is to be observed that Prometheus is represented by Hercules as fixed, not, as some imagine, to a stake or cross in front of the rock, but to the rock itself, his limbs being encircled with chains or fetters, which are made fast by spikes driven into the stone." SCHÜTZ.

Ver. 58. Ἀρασσε μᾶλλον, σφίγγε.] "Strike harder, bind fast," or "make secure." μηδαμῇ χάλα, "leave no looseness in any part."

Ver. 59. δεινὸς γὰρ εὐρεῖν, κ.τ.λ.] "For he is crafty at finding escapes even from [seemingly] irremediable [circumstances]."

Ver. 60. ἄραρεν ἥδε, κ.τ.λ.] "This arm at least is fixed indissolubly." Ὠλένη, the part of the arm from the wrist to the elbow.

Ver. 61. πόρπασον.] "Clasp". From πόρπη, properly the ring or eye into which the tooth or point (περόνη) of a clasp or buckle was inserted; but used laxly for the whole clasp.

Ver. 62. σοφιστῆς—Διὸς νωθέστερος.] "A schemer less crafty than Zeus."

Ver. 63. πλὴν τοῦδε] τοῦ Προμηθέως. Schol. B. The sense is, Nobody would find fault with my work except this unhappy Prometheus, who may well complain that I do it too effectually.

Ver. 64. Ἀδαμαντίνου.] See on ver. 6. Σφήν is properly "a wedge", but seems here to be used for "a spike": ἥλου, Schol. Γ., ἀνθάδη γνάθον, "the obstinate tooth." Blomfield compares Oppian, Cyneg. I. 59, χαλκοῦ γενύεσσι τορήσας. Stanley πελεκέων γνάθοις, Eur. Cycl. 394.

Ver. 65. στέρνων διαμπάξ.] "Right through his breast." This is the only wound, observes Schütz, which is here inflicted on Prometheus, and no blood is represented as flowing from it; a circumstance which some may think of explaining on the fiction of Homer, that the gods had ichor, and not blood, in their frames. Yet the blood of Prometheus is elsewhere mentioned as dropping from the beak of the vulture. Perhaps, adds Schütz, the poet might more judiciously have omitted this part of the exhibition, for Prometheus was sufficiently secured without being spiked through his body.

ib. πασσαλευ'.] See ver. 20.

Ver. 67. σὺ δ' αὖ κατοκνεῖς.] "And do you again hesitate," &c.? Ἀὖ, *iterum*, referring to ver. 14." BOTHE. See also ver. 36.

ib. ἐχθρῶν.] The plural for the singular. Schütz compares Choeph. 54, δεσποτῶν θανάτους, where Agamemnon alone is meant.

Ver. 68. ὅπως.] Λεῖπει τὸ σκόπει, ὄρα. Schol. A. Under-

stand "see", "take care". "Take care that you do not lament for yourself some day."

* Ver. 69. δυσθέατον ὄμμασιν.] "Grievous to the sight."

Ver. 70. κυροῦντα.] Κυρεῖω here signifies ἐπιτυγχάνειν, ἀπολαύειν, "to meet with, experience, suffer." Ὁρῶ τοῦτον τὸν Προμηθεῖα ἀπολαύοντα ὧν ἐστὶν ἄξιος. Schol. A.

Ver. 71. μασχαλιστήρας.] Μασχαλιστήρ is properly a strap passing round the breast of a horse. Here it means a chain passing under the arms and over the breast of Prometheus. From μασχάλη, the arm-pit.

Ver. 72. μηδὲν ἐγκέλευ' ἄγαν.] "Do not order me too much."

Ver. 73. ἦ μὴν, κ.τ.λ.] "Assuredly I will order you, and urge you on besides." ἐπιθώσσω is properly used of huntsmen cheering on hounds.

Ver. 74. χώρει κάτω.] "Go down below." Prometheus, observes Schütz, was represented as a being of huge stature. τὸ μέγεθος ἐνέφηγε τοῦ δεσμευομένου θεοῦ. Schol. A. There may have been a stage or platform in front of the figure of Prometheus, with steps, by which Vulcan, who, it will be remembered, was lame, may have gone up and down as he worked. Κίρκωσον, "fasten with links", from κίρκος, "a ring".

Ver. 75. οὐ μακρῶ πόνῳ.] Συντόμως, "expeditiously", Schol. B.

Ver. 76. διατόρους πέδας.] Πέδας, fetters or bonds for the feet or ancles. See on ver. 6. Whether διατόρους is to be taken actively or passively, to signify "piercing", or "pierced", *grammatici certant*. The Scholiasts give both explanations, and leave the reader to choose. Dindorf and Bothe understand the word actively, but actively in different senses; Dindorf considers the meaning to be διαπαιρούσας καὶ τιτρωσκούσας, "piercing and galling", eating into the flesh; Bothe supposes that the penetrating quality is to be understood of a point or spike attached to each of the fetters, which was to be driven into the rock. Ahrens agrees with Dindorf; and with most of the commentators, indeed, the active sense has found most favour. But I am rather inclined to think Schütz in the right, who understands the word passively, and says that it has no reference to the tightness of the fetters, or their pressure on the limbs, but indicates that they had holes in them, through which spikes were to be driven to fix them to the rock. If this conception of the meaning be correct, we must translate in English "pierced" or "bored" fetters. It certainly seems to me better than to call them "piercing" fetters, and I can hardly suppose that Æschylus would have used the word διατόρους if he had intended to convey the signification of "galling". Hermann approves Schütz's explanation, and even copies his words without acknowledgment.

Ver. 77. οὐπιτιμητής.] "The exactor". One who would inflict punishment if the work were not done. "Soph. fragm. 478. κολασταί, κἀπιτιμηταί κακῶν. Eurip. Suppl. 255, κολαστήν κἀπιτιμητήν." BLOMF. ὁ ἐπιτιμῶν μέλλων σοι εἶγε ἀμελήσης, ὁ Ζεὺς, Schol. A. βαρὺς, "severe".

Ver. 78—81. Hephæstus says, "Thy tongue utters sentiments suitable to thy form." Ἀρμόζοντα τῷ ἀργίῳ σώματι τὰ τραχέα ῥήματά σου. Schol. B. *Trucem vultum trucia verba decebant.*" SCHÜTZ. Κράτος is represented as a savage being, of truculent aspect. He retorts, σὺ μαλθακίζου, "you may soften, if you please"; (an insulting expression, as Schütz observes, by which Κράτος imputes to Hephæstus spiritless effeminacy;) "but" τὴν ἐμὴν αὐθαδίαν, κ.τ.λ., "do not reproach me for my self-will and the ruggedness of my nature"; I cannot be other than I am. For αὐθαδίαν, from αὐτιός and ἀνδάνω, we can hardly find a better word than "self-will" or "obstinacy". Κράτος was of course one that would have his own way. Vulcan makes no reply to his insolence, but says, with calm dignity, στείχωμεν, "let us go", ὥς κώλοισιν ἀμφίβληστον ἔχει, "for he has the fetters on his limbs." I have ended my disagreeable task, and should be glad to be out of sight of him whom I have unwillingly afflicted. Κώλοισιν, says Schol. A., is used for ἐν χερσὶ καὶ ποσὶ.

Ver. 82, 83. Κράτος, however, is in no hurry to leave the scene, but lingers behind to gratify his eyes with the sight of Prometheus' sufferings, and to make him a taunting speech. "Now", he says, "be insolent here", on this desert rock, and in this confinement, "and steal" if you can, fettered as you are, "the honours of the gods, and bestow them on mortals." Ἐφημέροισι, used as a contemptuous term for βροτοῖσι, or θνητοῖσι, which occurs in the next verse; men are but creatures of a day, the gods are αἰὲν ἔοντες, immortal.

Ver. 83, 84. The order is τί τῶνδε πόνων θνητοὶ οἴοι τε [ἔσονται] ἀπαντῆσαι σοι; "what part of these sufferings will mortals be able to draw off from you?" How far will they be able to relieve you? Ἀπαντῶ is properly to draw off water, as from a cistern or other receptacle.

Ver. 85—88. ψευδωνύμως—Προμηθεά.] Κράτος now jests upon Prometheus's name. "The gods", he says, "call you Prometheus", a person of forethought, "by a false name"; they erred in calling you so; "for you yourself have need of a Prometheus"; you are in want of some one to think for you; some one to contrive ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσῃ τύχῃς, "by what means you may be delivered from this ill fortune." Προμηθεὺς ἐστὶν ὁ προορῶν τὰ μῆδεα, τροπὴ τοῦ δ εἰς θ, "Prometheus means one who takes forethought of his measures or proceedings,

μήδεα, the δ being changed into θ." Schol. A. It may more readily be derived, says Blomfield, from *πρὸ* and *μήτις*, *consilium*. On *σε δὲ δεῖ προμηθέως* Porson has a note on Eur. Orest. 659: "The common phrase among the Greeks was *δεῖ σοι τοῦδε* the first to alter it, as I am inclined to think, was Æschylus, who, Prom. 86, says *αὐτὸν γὰρ σε δεῖ προμηθέως*: and he has been followed by Euripides, Hec. 1007, Phœniss. 480, Hippol. 23, Ion. 1037, Herc. F. 1173." *Ὅτῳ τρόπῳ* is to be referred to *προμηθέως*, which has a participial force, *προμηθευσομένου*, "one able to contrive by what means." *Ψευδῶς ὀνομάζουσι σε οἱ θεοὶ Προμηθεῖα*, *χρεῖα γὰρ σοι ἑτέρου προμηθέως δυναμένου σοι σαφηνίσαι ποῖω τρόπῳ ἐλευθερωθήσῃ τῶνδε τῶν δεσμῶν . . . Προνοητὴς ὢν τῶν μελλόντων, οὐ προενόησε τὰ μέλλοντα αὐτῷ συμβῆναι*. Schol. A.—*Ἐκκυλίω* or *ἐκκυλίζω* is properly "to roll forth", as a man rolls himself forth out of water, or out of a thicket, into which he may have fallen.

For *τύχης* Wellauer, Bothe, Linwood, and Paley read *τέχνης*, which is found in some manuscripts, and in the scholia, and which must be translated "handy-work", the handy-work of Hephæstus, *τῆς τοῦ Ἥφαιστου*, Schol. B. Butler observes that *τέχνης* suits well with the words *ἐκκυλισθήσει* and *Προμηθεύς*.

"Prometheus is now left in solitude, and the first scene of the tragedy is ended in such a way as to excite commiseration in the spectators, and to render them at the same time anxious to hear what Prometheus, who has hitherto borne his sufferings in silence, will say." SCHÜTZ.

SCENE II.

It is not till Prometheus believes his tormentors to be out of hearing, that he gives vent to the indignation and complaints which he had till that moment resolutely suppressed. The Scholiasts are eager to find reasons why he addressed the air, sea, earth, and sun, that is, the four elements. But what else could he address in the solitude in which he was placed? It would have been folly to call on the gods, who were his enemies. As to men, there were none near him. What then could be more natural, than that, looking forth on the earth, and the ocean, and the rivers, he should call on them to witness the cruelty with which he was treated? It is not at all uncommon for those who are cut off from the society of living beings, to speak, when they are strongly moved, to the inanimate objects around them. SCHÜTZ.

Ver. 88. *δῖος αἰθήρ*.] The nominative for the vocative;

as ἥλιος—καὶ ποταμοί, καὶ γαῖα, Hom. Il. III. 277. “Δίος merely signifies “immense”, as ἄλλα διὰν in Homer.” SCHÜTZ.

Stanley, observes Schütz, is altogether wrong in altering δῖος into Δίος, for it is not to be supposed that Prometheus, with his feelings towards Jupiter, would begin such a speech as his with Jupiter’s name. Nor is Blomfield more judicious in explaining δῖος, “*Jovi pertinens*.”

Ver. 90. ἀνῆριθμον γέλασμα.] “Countless smile”. “The gentle agitation of the sea which Homer calls φρίξ.” BLOMFIELD: who compares, among other passages less to the purpose, Hom. Hym. in Cer. 14, Γαῖά τε πᾶς ἐγέλασσε, καὶ ἀλμυρὸν οἶδμα θαλάσσης. Oppian. Halieut. IV. 334, Κύματος ἀκροτάτοιο γέλως. Aristot. Probl. 23, τὸ κύμα οὐκ ἐπιγελᾷ ἐν τοῖς βαθέσι πελάγεσι. Lucret. II. 559, *Subdola cūm ridet placidi pellacia ponti*. So Milton, Par. L. IV. 165, has

Cheer’d with the grateful smell old Ocean smiles;
and Lord Byron, at the beginning of the “Giaour”,

There mildly *dimpling* Ocean’s cheek
Reflects the tints of many a peak,
Caught by the *laughing* tides that lave
Those Edens of the eastern wave.

ἀνῆριθμον, “countless”, is much the same as the English “many-twinkling”, exhibiting quick and constant vibrations, such as defy numbering.

ib. παμμήτορ τε γῆ.] Ἡ πάντων μήτηρ καὶ τροφός. Schol. A. It is a rare word, but is found in Oppian. Hal. I. 414, and in one Epigram of Meleager in Brunck’s Anal. I. p. 35, Παμμήτορ γῆ, χαίρει. BLOMF. Alma—Tellus—Sustulit *omniferos*—vultus. Ov. Met. II. 275. “Earth, *all-bearing mother*.” Par. L. V. 338.

Ver. 91. καὶ τὸν πανόπτην, κ.τ.λ.] “*Vos et omnituentem orbem solis invoco*.” AHRENS. I call on you, and I call at the same time on the sun.

Ver. 92. ἴδεσθε μ’, οἷα πρὸς θεῶν πάσχω θεός.] “Behold me, [behold] what [sufferings] I, myself a god, endure at the hands of the gods!”

Ver. 93. αἰκίαισιν.] “Indignities”. Blomfield remarks that the penultimate in αἰκία is lengthened, as in ἀνία, κονία, ὀρμία, and some other words of similar termination. Elmsley wrote αἰκεία.

Ver. 95. διακναιόμενος] φθειρόμενος. Hesych.

ib. μυριετή] πολυετή. Schol. A. Πολύν. Schol. B. Τόν μυριετή χρόνον, “the vast length of time” [appointed to me]; for it was not *infinite*, but limited to thirteen generations after Io should be delivered of a son, ver. 774.

Ver. 96, 97. τοιόνδ’—δεσμὸν αἰεκή.] “Such an ignominious bondage.”

Ver. 99. *Στενάω.*] "I groan over", "I lament over."

ib. *πῇ ποτε, κ.τ.λ.*] Understand *watching* or *meditating* "where [and] at what time it is appointed for an end of these sufferings to arise." Or *πῇ ποτε* may be rendered "where some day", at some time; or "where at length". *πῇ*, referring to *ἐπιτείλαι*, means "in what part of the heavens", as if he should be incessantly on the watch for the rising of some star that was to bring him deliverance. *Ἐπιτέλλω*, as Blomfield observes, is rarely used in the sense of "to arise"; *ἀνατέλλω* being the usual compound of *τέλλω* in that sense. *ἐπιτείλας, ἀνατείλας*. Suid.

Ver. 101. Concerning the versification of this passage Hermann observes that Prometheus uses the iambic measure when he is sorrowfully invoking the heaven and the earth; that he bursts into anapæsts as he utters his feelings of indignation; and that he falls again into iambics when he thinks of his own dignity, and consoles himself with reflections on the good that he has done, and the necessity of submission to fate.

ib. *καίτοι τί φημι;*] Prometheus now checks himself. Having lost heart for a while as he contemplated the greatness of his sufferings, and the length of time that they were to endure, he now recovers his spirit, and resolves to bear his afflictions with fortitude. SCHÜTZ. I know what is to come, he says, and I will courageously await it.

Ver. 102. *σκεθρῶς.*] *ἀκριβῶς*. Schol. A. "Clearly".

ib. *Ποταίνιον.*] "Sudden", "unexpected". *ἀπροσδόκητον, ἀπροόρατον*. Scholl. B. Γ. From *ποτί*, the Doric of *πρός*, and *αἶνος*, a story or report.

Ver. 103. *χρή.*] Sc. *ἐμέ*.

Ver. 104. *ὥς ῥᾶστα.*] "As easily", that is, patiently, "as possible".

Ver. 105. *ἀδῆριτον.*] "Not to be contended against." *Ἀμάχητον*. Schol. B. Stanley cites Eurip. Ion. 1387:

*Ἀναιχτέον τόδ' ἐστὶ καὶ τολμητέον,
Τὰ γὰρ πεπρωμέν' οὐδ' ὑπερβαίη τις ἄν.*

Ver. 106. *ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν, κ.τ.λ.*] "But it is neither possible for me to be silent, nor not to be silent, [concerning] these [my] evil fortunes." I cannot be silent, for I find relief in complaining; and I cannot speak freely of the injustice with which I am treated, for I am unwilling to vindicate myself by self-praise. Such is Mr. Paley's explanation of the words *μὴ σιγᾶν*. The Scholiasts, whom Schütz follows, attribute Prometheus's unwillingness to speak to his fear of still more exasperating Zeus; but this is inconsistent both with the character of Prometheus and the sequel of the play. Compare ver. 197, 198.

Ver. 107. *γάρ.*] This "for" refers to the *μὴ σιγᾶν*. For, he says, if I speak out freely, I must commend myself by telling

of the good which I have done to mankind, and for which I am thus punished.

Ver. 108. ἀνάγκαις.] *Malis inevitabilibus*. SCHÜTZ. Hardships from which there is no mode of escape, but which are necessitated by fate, αἶσα, ver. 104, and by τῇ ἀνάγκῃ σθένος, ver. 105.

ib. ἐνέτευμαι.] "I am yoked", as it were; "I am involved." "A metaphorical expression from horses' under the yoke and in harness. Pindar calls horses' bits βόεα ἀνάγκῃς ἔντεα, Pyth. IV. 417. Æschylus is very fond of this kind of comparison; see ver. 578, and Agam. 226." SCHÜTZ.

Ver. 109, 110. νάρθηκοπλήρωτον, κ.τ.λ.] "Since I am the capturer of the stolen source of fire, laid up in a fennel-stalk." Δε must be translated "since", to give the proper connexion with what precedes. Instead of the present θηράωμαι we might rather have expected a past tense; and it was not without cause that Canter thought an emendation necessary, such as θηράσας, though this is too great a departure from the text to be admitted. But the difficulty is somewhat smoothed over in English by translating it "I am the capturer or catcher or securer of" The general rendering is, "I am the seeker or searcher for"; but this is not the true sense, for Prometheus did not merely seek or search for the fire, but actually captured it and made prize or prey of it: θηράω means not only "to hunt", but "to catch in hunting". Νάρθηκοπλήρωτον signifies "filled or stored into a νάρθηξ." The νάρθηξ was in Latin called *serula*, and had some resemblance, but on a larger scale, to our *fennel*, or *fennel-giant*. It is described by Theophrastus, Hist. Plant. VI. 2, as having a tall straight stalk, with knots, containing a pith which was used for kindling fire or keeping it alight; purposes for which the Greeks of the present day, who call it νάρθηκα, still use it. Τῷ νάρθηκι ἐχρῶντο πρὸς τὰς ἐκζωπυρησεις τοῦ πυρός. Hesych. Πλήρωτον is to be taken, with Hesychius, Schütz, and Mr. Paley, passively, ἐν νάρθηκι θησαυρισθεῖσαν, not actively, "filling a rod", as some would render it. Πηγὴν, "source", is said with reference to mortals, to whom the small quantity that Prometheus gave them was the origin of the abundance that they afterwards had. Πυρὸς πηγὴν κλοπαλαν, observes Schol. B, is for πηγὴ κλοπαλου πυρός: and so, adds Blomfield, we have in ver. 148, ἀδαμαντοδέτοισι λύμαις for λύμαις δεσμῶν ἀδαμαντίνων.

Ver. 110. διδάσκαλος τέχνης πάσης.] See ver. 7, 254.

Ver. 111. πέφηνε, "has showed itself", a word appropriate, remarks Schütz, to the benefits derived from fire.

ib. μέγας πόρος.] "a great resource". Socrates in Xenophon, Mem. Soc. IV. 3, 7, mentions it among the great benefits con-

ferred on men by the gods, that "they have given us fire, a remedy against cold and darkness, and an instrument in every art and appliance which we use for our advantage or comfort." SCHÜTZ.

Ver. 113. ὑπαιθρίοις.] Ἵποκάτω τοῦ αἰθέρος, ἐκτὸς στέγης τινός. Schol. B.

SCENE III.

ᾶ, ᾶ.] A company of Ocean nymphs, in a winged chariot, are now drawing near the stage at the back of Prometheus, who, before he catches sight of them, is aware of their approach from the sound and odour. SCHÜTZ.

This is the only passage in the tragedy in which we find Prometheus using irregular verse in his exclamations. In whatever he says elsewhere he maintains strict gravity, speaking in iambic verse, or, when he is moved with indignation, in anapestic. HERMANN.

Ver. 115. ἄω—ὄδμᾶ—προσέπτα.] Doric for ἤω—ὄδμῇ—προσέπτη, the 2 aor. from προσίπτειμι, "to fly to". *Vox mihi ad aures advolavit*, Plant. Amphitr. I. 1, 69.

ib. ἀφεγγής.] "Invisible", α and φέγγος, "light". Ἀόρατος. Schol. B. Αἰσθητὴ δὲ ἡ ὄδμή, οὐχ ὄρατή. Schol. A. One token of the presence of a deity was a grateful odour proceeding from him or her. Eur. Hipp. 1391. Ὡ θεῖον ὄδμῆς πνεῦμα—ἔστ' ἐν τόποισι τοιοῖδ' Ἀρεμὶς θεά. Virg. Æn. I. 403. *Ambrosiæque comæ divinum vertice odorem Spiravere*.

Ver. 116. θεόσυντος.] "Divine", proceeding from a deity. ἐκ θεῶν ὄρμηθῆσα. Schol. B.

ib. κεκραμένη.] "Mingled". Partly divine and partly mortal. Proceeding from some of the semidei or heroes, a kind of beings partaking of the natures both of gods and mortals. Eurip. Hel. 1137. θεός ἢ μὴ θεός ἢ τὸ μέσον. Ἡμιθεῶν. Schol. A. Ἡρώϊκῃ. Schol. B.

Ver. 117. τίς ἔκετ'.] "Has any one come?"

ib. τερμόνειον.] ἐπὶ τὸ τελευταῖον μέρος τῆς γῆς. Schol. A. See ver. 2.

Ver. 118. θεωρός.] "As a spectator". Θεατής. Schol. B. "The word is seldom found in this sense simply; it generally means *observator divinorum*." BLOMF. Comp. ver. 298, 299.

ib. ἢ τί δὴ θέλων;] "Or what indeed wishing?" Or with what intent?

Ver. 120. τὸν Διὸς ἐχθρόν.] *Jovi invisum, non Jovis hostem*. BOTHE.

ib. τὸν πᾶσι θεοῖς δι' ἀπεχθείας ἐλθόνθ'.] "Who have come into odium with all the gods." See on ver. 8. The scholiasts

add that the gods were not only displeased because Prometheus had given men fire, but because men, after receiving it, had grown more independent, and had been less regular in their sacrifices.

Ver. 122. *εἰσοιχνεῦσιν.*] Doric for *εἰσοιχνούσιν*. "Frequent", "attend". A Homeric word, which Æschylus uses in the Homeric form. DINDORF. "This may be uttered by Prometheus with something of hostile feeling towards the other gods, who had all become adherents to Jupiter, and had declined to take his part." SCHÜTZ.

Ver. 123. *διὰ τὴν μὲν φιλότητα.*] *Ἀγάπην ἣν εἶχον*. "My extraordinary friendliness."

Ver. 124. *αὖ.*] "Again". For he had heard a sound before, ver. 115.

ιβ. κινάθισμα.] "Rustling", "fluttering". Doubtful whether from *κινέω*, because of the difference of quantity. Hesych. gives *κινάθίζω*. *Κίνημα, ὄρμην*. Schol. B. "The air Brush'd with the hiss of rustling wings." Par. Lost, I. 768.

Ver. 125. *Οἶωνών.*] Prometheus takes the sound of the chariot of the Nymphs, as it approaches, for the sound of the wings of birds of prey. BOTHE.

Ver. 126. *ῥιπαῖς.*] "Strokes". *ὑποσυρίζει.*] "Whistles".

Ver. 127. *πάν μοι φοβερὸν τὸ προσέειπον.*] "Every thing that approaches is an object of dread to me." So Soph. Aj. 228, *ὦ μοι φοβοῦμαι τὸ προσέειπον*. "But it may be asked why Prometheus, who had just before said that he foresaw everything, and that nothing could come upon him unexpectedly, should now say that he fears whatever is coming. It may be answered that he foresaw, indeed, the full weight of the calamity that was to fall upon him, but did not discern every particular as it was to happen; and hence, though his mind was prepared to endure the greatest evils that could afflict him, yet he could not but be apprehensive with regard to things that might befall him from time to time, and of which he had no certain knowledge." SCHÜTZ.

Ver. 128. *Μηδὲν φοβηθῆς.*] The chief of the sea-nymphs, having overheard the last words of Prometheus, bids him, on behalf of herself and her companions, "fear nothing", since they were come as friends to inquire about his sufferings.

ιβ. περὺγων θαῖς ἀμίλλαις.] "With the swift exertions of wings"; the wings namely of the *ὄχος περρωτός*, ver. 135, in which they rode. See also ver. 272, 280. It is to be fully understood that the sea-nymphs were not winged, as some commentators have imagined them to be.

Ver. 130, 131. *μόγισ παραιοῦσα.*] "Having with difficulty persuaded." *Παρά*, in composition, often includes the notion

of *prevailing with*, as in *παρηγορέω, παρλέμαι, παραιτοῦμαι*." BLOMF. The *παρά* properly indicates *bringing over to one's side*. Mr. Paley aptly quotes *νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν Ὠρεῖς ἐς πόλεμον*, II. VI. 337. *Πατρῶας φρένας*, "the mind", or "heart", of our father Oceanus, whom they persuaded to allow them to gratify their curiosity by investigating the cause of the noise which had reached them in their grottoes; but they persuaded him *μόγισ*, "with difficulty", because it was not in accordance with Greek usage that maidens should thus go about unaccompanied. "The attendant of Antigone, in Eurip. Phœniss. 89, looks carefully along the road, lest any one should see the princess going forth, and censure her boldness." SCHÜTZ.

Ver. 133. *κτύπου—ἀγὼ χάλυβος*.] "The sound of the hammering of steel." See on ver. 301. *Κτύπος* is properly the noise of a blow.

ib. διῆξεν.] From *διαίτσω*.

Ver. 134. *ἐκ δ' ἐπληξέ μου τὴν θεμερῶπιν αἰδῶ*.] "And banished from me grave-faced bashfulness." *θεμερῶπις* from *θεμερός*, "grave" or "serious", and *ῶψ*. Thucyd. II. 38, *ἡ τέρψις τὸ λυπηρὸν ἐκπλήττει*. Hermann deduces *θεμερός* from a supposed word *θέμος*, "position", from *τίσθαι*, whence *θεμός* to place, and *θεμέθλιον*.

Ver. 135. *σύθην δ' ἀπέδιλος*.] "And I hurried off unsandalled." *Διὰ τοῦτο δημοῖ ὅτι σπονδαίως παρεγένοντο, ὥστε οὐδὲ τὰ οἰκεῖα πέδιλα δυνήθῃναι βαλεῖν*. Schol. A. An indication of haste, as Blomfield copiously shows in his Glossary. *Disinctâ tunica fugiendum est, ac pede nudo*, Hor. Sat. II. 132. Those who were about to go out at leisure put their shoes or sandals on.

ib. ὄχῳ περωτῶ.] "So in the Eumenides of Æschylus Minerva descends in a chariot through the air; and Medea, in Euripides, takes flight in a chariot drawn by winged dragons." SCHÜTZ. In this winged chariot the chorus are kept suspended in the air, by some mechanical means, in front of Prometheus, addressing him and listening to part of his history until, at his request, ver. 272, 280, they alight to hear the sequel of it.

Ver. 137. *τῆς πολυτέκνου Τηθύος*.] Tethys, the mythological wife of Oceanus, had borne him many daughters. Hesiod, Theog. 337, says that the Oceanides were three thousand.

ib. τῆς—Τηθύος ἔκγονα τοῦ—τε—παῖδες—Ὠκεανοῦ.] "Children of Tethys, and daughters of Oceanus." The *παῖδες* is superfluous.

Ver. 138. *ἐλίσσομένου*.] The tragic writers use either *ἐλίσσω* or *εἰλίσσω*, according to their pleasure. Porson on Eur. Phœniss. 3.

ib. περὶ πᾶσαν—χθὸν ἀκοιμήτῳ ρεύματι.] "It is well known

that the ancients thought the ocean to be a great stream or river encircling the whole earth. Ὠκεανός, the god, is here confounded with his stream, but they are distinguished in ver. 300. The ocean is called ἀκοιμητός from its restlessness. Somnus, in Homer, Il. § 245, is made to say that he should find it a difficult task to lay Oceanus asleep." Schütz.

Ver. 141. δέρχομαι, εἰδίδω. "These synonymous words, a quasi repetition, show his passionate feeling." Schütz.

ib. δεσμῶ. "Bondage", the sing. for the pl. as in ver. 97.

Ver. 142. προσπορπατός.] See ver. 61.

Ver. 143. φάραγος.] "Ravine". See ver. 15.

ib. φρουράν ἀζηλον ὀχέσω.] "I shall keep an unenviable", that is, miserable, "watch". See ver. 31. "Ἀζήλωτος—ἐστίν, ὅστις ἔχει τι ὃ μὴ εὐχόμεθα γενέσθαι ἡμῖν. Schol. Platon. p. 129, ed. Ruhnken." Blomf. Ὀχέω, "to bear", a sense in which Homer uses the word, as ἄτην ὀχέων, Od. φ., 502.

Ver. 144. φοβερά δ' ἔμοις ὄσσοις, κ.τ.λ.] "And a fearful mist, full of tears, has come over my eyes, as I behold thy frame drying-up on this rock in tortures from adamantine fetters." Προσῆξε denotes the suddenness with which the tears came into her eyes, says Schütz. Comp. διῆξε, ver. 135. A mist πλήρης δακρύων is a somewhat forced expression, for the tears were the cause of the mist; "a cloud full of rain", by which the Scholiast A. and Schütz endeavour to justify it, is not at all a similar phrase. As to εἰσιδοῦσαν, the construction is ὁμίχλα ἦξεν ἐμοῖς ὄσσοις πρὸς (ἐμὲ) εἰσιδοῦσαν: some copies have εἰσιδούση, others εἰσιδοῦσι: and there are other variations. Ἀδαμαντοδέτοιςι λύμαις, a bold expression for λύμαι ἐκ τῶν ἀδαμαντίνων δεσμῶν, "tortures which the adamantine or iron fetters inflict." The same words are used in ver. 426.

Ver. 148. οἰακονόμοι.] "Rulers", "governors". Strictly "steersmen", from οἶαξ and νέμω. In ver. 515 we have οἰακοστρόφος in the same sense. The plural is used for the singular, as it properly refers only to Zeus.

Ver. 150. ἀθέτως.] "Sine lege", says Blomfield; but if Zeus ruled νεοχμοῖς νόμοις, he did not rule quite without law. We may rather translate it "arbitrarily", οὐ συγκατατεθειμένως, as Hesychius interprets it, without laying down any system of laws in concert with the other gods.

Ver. 151. τὰ πρὶν—πελώρια.] "Things which before were venerable." Πελώριος, "vast" or "awful", from πέλωρ, "a monster", any living being of prodigious size. Πελώρια λέγει καὶ Τιτάνας καὶ νόμους αὐτῶν. Schol. A.

ib. αἰστοῖ.] "He abolishes". Αἰστος, ἀφανής, ἀνιστόρητος. Hesych. See ver. 232. He is setting aside all the old laws of his father and grandfather, Κρόνος and Οὐρανός.

Ver. 152. *εἰ γάρ, κ.τ.λ.*] “Would that, after having cruelly placed me in indissoluble bonds, he had sent me under the earth and under Hades the receptacle of the dead, into boundless Tartarus! in which case no god, nor any other [being, demigod or nymph,] had [or would have] exulted over these [sufferings of mine.]” *Εἶθε, φησὶν, οὕτως ἀπηνῶς ὑπολαβὼν με ὁ Ζεὺς τοιούτοις ἀλύτοις δεσμοῖς ἐπεμψεν ἂν ὑπὸ τὴν γῆν κάτωθεν τοῦ τοῦ νεκρῶν δεχομένου Ἄιδου.* Schol. A. “Beneath the earth was Hades, the abode of Pluto, and beneath Hades was Tartarus. This is what Æschylus means to be understood of the position of Tartarus, whenever he alludes to it. And Prometheus is very properly made to wish that he had been thrown into Tartarus, both for the reason which he himself gives, and because it was there that Jupiter had imprisoned the other Titans.” Schütz. “The wish casts a severe reflection on Zeus, as it was by Prometheus’ contrivance that Zeus had succeeded in throwing the Titans into Tartarus.” MINCKWITZ. See ver. 219—221. *Πελάσας, admovents, i.e. conjiciens.* The construction in *ὥς—ἐγεγῆθει* (plup. mid. from *γηθέω*) is the same as in ver. 749, *ὅπως—ἀπηλλάγην*. A more common reading is *ἐπεγῆθει*, imperf. from *ἐπιγηθέω*. *Ὡς*, “in which case”.

Ver. 157. *αἰθέριον κίνυμα.*] “An object suspended in the air.” From *κινύσσω*, “to move backwards and forwards”, (which occurs in Choeph. 188,) as *αἰθύγμα* from *αἰθύσσω*, *πτύγμα* from *πτύσσω*. Schütz observes that the derivation of the word is not to be too nicely regarded, but that it must be understood to mean anything suspended, as *αἰώρημα* in Lycophr. 1085. *Ὡσπερ εἶδωλον κρέμαμαι ὑπὸ τὸν ἄερα.* Schol. A. *Ἐναέριον κρέμασμα ὑπάρχων.* Schol. B.

Ver. 158. *ἐχθροῖς ἐπὶχαρτα.*] [Things] “affording pleasure to my enemies.” *Ἐπίχαρτος*, the same as *ἐπιχαρής* in ver. 156.

Ver. 159. *τλησικάριος.*] “Hard-hearted”. *Σκληρογνώμων καὶ ἀπηνόφρων.* Schol. B. *Λιθοκάριος.* Schol. Γ. The opposite to *μαλακογνώμων*, ver. 188. It properly signifies “enduring” or “unmoved in heart”, from *τλάω* or *τλήμι* “to endure”, and *καρδία*. Much the same as *σιδηρόφρων*, ver. 242.

Ver. 161. *ξυνασχαλεῖ.*] “Will sympathise with.” The common reading is *ξυνασχαλᾷ*, which may be taken either as a present or a future. See ver. 764. *Συλλυπεῖται.* Schol. B. *Συμπάσχει καὶ συναλγεῖ.* Schol. Γ.

Ver. 162. *διχα γε Διός.*] “Except indeed Zeus.” Zeus being the only exception. Such is the force of the *γε*. The Oceanides, to render them a suitable chorus, are made to express sentiments towards Zeus in conformity with those of Prometheus.

Ver. 163. *ἐπικότως—θέμενος ἄγναμπτον νόον.*] “Setting his

inflexible mind with severity." Ἐπικότως non *iracundè*, sed *severè*, *morosè*. SCHÜTZ.

Ver. 164. οὐρανίαν γένναν.] Not the Titans only, but the whole of the deities, according to ver. 49, 50.

id. πρὶν ἂν ἢ κορέσῃ κέαρ.] "Until he has either satisfied his heart"; that is, has had his will to the utmost. Ἐκπλήσῃ τὴν ψυχὴν αὐτοῦ. Schol. B. Ἔως οὐ λάβῃ κόρον τῆς τυραννίδος. Schol. Γ.

Ver. 165. ἢ παλάμα τινί, κ.τ.λ.] "Or some one, by some artifice, has got possession of his sovereignty [that sovereignty which is] hard to be seized." Παλάμα, μηχανῇ. Schol. B.

Ver. 169. μακάρων πρύτανις.] Ὁ θεῶν διοικητής καὶ ἄρχων Ζεύς. Schol. B.

Ver. 170. δεῖξαι τὸ νέον βούλευμα, κ.τ.λ.] Zeus will have need of me "to disclose to him the new plan by which he is to be deprived of his sceptre and his honours." Δείξαι elliptically for εἰς τὸ ἐμὲ αὐτῷ δεῖξαι. [Ὡστε δεῖξαι αὐτῷ. Schol. A.] Τὸ νέον βούλευμα, "that new plan", so called in opposition to the former plot of the Titans against Zeus. "Σκηπτρον τιμάς τε, a periphrase for sovereignty and its adjuncts." SCHÜTZ. Ἀποσουλᾷται. "Here, as in Aristoph. Ran. 197, the present is very fitly used concerning a thing which is soon to happen (*quæ statim futura est*)." BOTHE. „Præsentî pro futuro positò, ad notandam rei certitudinem." SCHÜTZ. So Matth. Gr. Gr. § 504. Neither of these reasons, however, will, we fear, reconcile every reader to the present tense, which is as unsatisfactory here as the present θηρῶμαι, on another account, is in ver. 109; but the manuscripts are all agreed as to the reading; and we find other present tenses introduced in a similar way in this play; as in ver. 513, φυγγάνω, where Brunck would read φυγγανῶ: ver. 767, ἐξανίσταται: ver. 848, τίθησι: ver. 948, ἐκπίπτει. Schol. A. interprets ἀποσυληθῆσεται, and Schol. B. ἀφαιρηθῆσεται.

The νέον βούλευμα, the new plan or scheme, is here indicated by Prometheus only obscurely and ambiguously; a reticence which shows the great art of the poet, who thus excites the attention of the spectators, and moderates and prolongs the action of the drama, so that it may not come to an end too soon. The chorus, too, though manifesting great curiosity at other times, are made to restrain themselves on this occasion, and pass over the prophecy of Prometheus as if it were but the hallucination of an over-excited mind. In this manner the poet leaves himself liberty for introducing all the remarkable dialogues and narratives that are to follow, till, after a repetition of the prediction concerning Jove, ver. 907, *seqq.*, he clears his way to the catastrophe. SCHÜTZ.

This fresh project for the overthrow of Zeus was, we find, to induce him to marry Thetis, concerning whom it was ordained by the fates that she should bring forth a son more powerful than his father. See ver. 920, *seqq.* Thetis was accordingly by some means brought under his notice, and he fell deeply in love with her, and, as she repelled his advances, and fled from him, he pursued her as far as mount Caucasus, or to the place of Prometheus's confinement, wherever it was. Here he was proceeding to offer violence to her, when Prometheus told him of what was fated respecting her offspring. He therefore abstained from molesting her, lest he should be deposed by a more powerful son, as his father Saturn had been deposed by himself; and, feeling grateful to Prometheus for his warning, he ordered him to be released from his chains and set at liberty. So says the Scholiast A., and so says Stanley in his note on this passage. But Prometheus himself, ver. 175 *seqq.*, is made to say that he will give Zeus no information of his danger, unless he be released from his bonds *previously*, and receive some satisfaction for his cruel treatment.

Ver. 172. *μελιγλώσσοις πειθοῦς ἐπαοιδᾷσιν.*] Literally, "The honey-tongued charms of persuasion". *Ἐπαοιδή*, observes Blomfield, signifies "an incantation", and is the same as *ἐπωδή*, *cantilena magica*, by which it was supposed that diseases might be driven away.

Ver. 176. *χαλάσῃ.*] *Ἐμέ, sc.*

Ver. 177. *ποινάς τε τίνειν.*] "And to make amends." "Prometheus, in the haughtiness of his rebellious spirit, intends to demand, not only that he may be released from his bondage, but that he may receive honourable compensation for his sufferings and disgrace." MINCKWITZ. *Τοῦτο τῆς μεγαλοφυΐας Αἰσχύλου καὶ Προμηθέως ἄξιον, τὸ μετὰ τὴν λύσιν ποινὰς αἰτεῖν τὸν Δία.* Schol. A.

Ver. 179. *δύαισιν.*] "Calamities", sufferings, distresses. The primary sense of the word, says Blomfield, is necessity, as being derived from *δέω*, or the older *δένω*, "to need". Æschylus, he adds, is very fond of the word. It is used several times in this play. The construction is, "thou yieldest nothing to thy calamities"; thou dost not give way to them or sink under them. *Ἐπιχαλᾶω* is used of letting loose ropes in a ship; and *χαλάω* and its compounds are also words of which Æschylus is very fond. *Ἐπιχαλᾶς, ἐνδιδῶς.* Schol. B.

Ver. 180. *ἄγαν—ἐλευθεροστομεῖς.*] "Thou speakest too freely", too much like one who is his own master, though thou art now in subjection. Thou sayest that thou wilt make conditions with Zeus, though thou art wholly in his power. *Ἐκ μεταφορᾶς τῶν ἐλευθέρων τοῖς γὰρ δούλοις πεπηγέναι καὶ τρέμειν πάρεστι διὰ*

τὴν δουλίαν. Schol. B. Schütz aptly compares λαβροστομεῖν, ver. 327, and θρασυστομεῖν, Suppl. 200.

Ver. 181. ἐρέθις.] "Disturbs". *Irritat.*

ib. διάτορος is here undoubtedly used in an active sense. 'Ο διατορεῖν δυνάμενος καὶ τιτρώσκειν. Schol. A. See on ver. 76. "Penetrating terror".

Ver. 183, 4. The construction is πᾶ ποτε γρή σε κέλσαντα εἰσιδεῖν τέρμα τῶνδε πόνων, [considering] "where, at any time, it behoves thee having steered to see an end of these troubles." Μόχθων τέρματα, ver. 99. Κέλλειν, ἐλλιμενίζεσθαι ἀπὸ μεταφορᾶς τῶν προσορμιζομένων νηῶν. Schol. A. We are to understand κέλλω as of a navigator turning and steering about, and putting in to the shore to find a harbour. Κέλσαντα, κατανήσαντα. Schol. B.

Ver. 184. ἀκίχητα—ἦθεα καὶ κέαρ ἀπαράμυθον.] "An inexorable mind and obstinate heart." Ἀκίχητος, from α and κίχημι, "to find or reach"; *precibus non assequendus*, says Blomfield; inaccessible to intreaties, that is, intractable, inflexible. Ἀπαράμυθον, οὐ μύθῳ παραγόμενον καὶ πειθόμενον, παρὰ τό, 'Ο τοι σθένος οὐκ ἐπεικτόν. [Il. θ. 463.] Schol. A. Ἀπαράκλητον λόγοις. Unpersuadable by any arguments, inexorable, immoveable, unfeeling. So Achilles in Homer is called ἀμήχανος.

Ver. 186. παρ' ἑαυτῷ τὸ δίκαιον ἔχων.] Αὐτὸς ἑαυτῷ ἀρέσκων, καὶ δίκαιον νομίζων εἶναι ὅπερ ἂν βούληται πράττειν. Schol. A. Acting as a tyrant, who makes his will his law, and enjoins his subjects to receive as just whatever he ordains. *Sic volo, sic jubeo, stat pro ratione voluntas*. Blomfield adduces Eurip. Suppl. 431: τὸν νόμον κεκτημένος αὐτὸς παρ' αὐτῷ.

Ver. 189. ὅταν ταύτῃ φαισθῇ.] "When he has been beaten in this way." Οὕτω τυφθῇ ἀπὸ τοῦ ἀναγκαίου ὥσπερ ἀπὸ φαιστήρος, Schol. A. ταύτῃ] οὕτως ὡς ἔφην. Schol. B. i.e. in the manner indicated in ver. 170, 171.

Ver. 190. ἀτέραμνον.] "Unyielding" From τείρω, *tero*. Τὸ μὴ ἐνδιδούν· σκληρόν, Hesych. Τέραμνον,—τὸ ἀπαλόν. Etym. Mag. The word was often used, as Blomfield observes, to characterize vegetables that were too old and tough for boiling. Κῆρ ἀτέραμνον, Od. XXIII, 167.

ib. στορέσας.] "Having calmed". Στορέννυμι, like the Latin *sterno*, was applied to the smooth spreading of the waves of the sea, when subsiding in a calm after a storm. *Sternitur æquor aquis*. Æn. V. 820.

Ver. 191. ἀρθμόν.] "Concord". Εἰρήνη, φιλία. Hesych. Hom. Hymn. ad Mercur. 521. Αἰητοῖδης κατένευσεν ἐπ' ἀρθμῷ καὶ φιλότῃτι." BLOMF. Ἀρθμόν, ἔνωσιν. Schol. B.

Ver. 192. σπεύδων σπεύδοντι.] θέλων θέλοντι. ΒΟΤΗΕ. "He

being eager, will at length come into concord and friendship with me [who will be] eager [to come into concord and friendship with him.]" See ver. 218.

Ver. 193. This request of the Chorus, following immediately on what Prometheus says of the possibility of his reconciliation with Zeus, appears to me somewhat sudden and abrupt. It might rather have been expected that the Chorus would have asked what grounds Prometheus had to hope for so happy a result, than have started away into inquiries concerning the causes of his punishment. SCHÜTZ.

Ver. 193. γέγων'.] "Declare". Blomfield takes this for the imperat. pres. from γεγώνω: others for the perf. mid. from the more usual form γεγωνέω. The proper signification is "to speak audibly"; in Sept. Theb. 425 occurs the derivative γεγωνός, γεγωνά ἔπη, "audibly-sounding words." In ver. 627 of this play we have the lengthened form γεγωνίσκω.

Ver. 194. ποίω—ἐπ' αἰτιάματι.] "On what accusation". Not simply *quâ de causâ*, as some render it, but for *what cause of blame* against you. Αἰτιάματι, μέμψει. Schol. B. Compare ver. 255.

Ver. 196. εἴ τι μὴ βλέπτει λόγῳ.] "If you are not at all pained by the recital." An apologetic expression, used by such as fear that they may be too inquisitive. So εἴ μὴ τις βλάβῃ, ver. 763; and Blomfield cites εἴ τι μὴ λυπεῖ, from Ælian, Var. Hist. XIII. 1.

Ver. 197. ἀλγεῖνὰ μὲν—λέγειν—ἄλγος δὲ σιγῇ.] See ver. 106. We may take Prometheus's meaning here to be, 'It pains me to tell how I offended Zeus; yet it would be painful to me to withhold the account from you, who feel for my sufferings, and from whom, when you have heard my story, I cannot but expect approval and consolation.' Πανταχῇ δὲ δύσποτμα, "but in every respect," whether I tell or do not tell, "they are disastrous matters."

Ver. 199. ἐπεὶ τάχιστ'.] "as soon as." "Xen. Anab. VI. 1, ἐπεὶ δ' ἐδείπνησαν τάχιστα." MINCKWITZ. "Ἐπεὶ τε τάχιστα εἶδον τοὺς Ἰωνας, Herod. VI. 18." BOTHE. Comp. ὅπως τάχιστα, ver. 228.

Prometheus gives no intimation *how* the dissension among the gods began. The common account is that a party, with Zeus at its head, wished to depose Kronos because he devoured his children.

Ver. 200. ὄροθύνετο.] "Was excited"; arose. "Ὄροθύνω, suscito. A Homeric word." BLOMF.

Ver. 201. οἱ μὲν θέλοντες—οἱ δὲ σπεύδοντες.] The commentators have been very anxious to explain these nominatives, some calling them *nominativi pendentes*, and others speaking of

ἀνακολουθία and σχῆμα καθ' ὅλον καὶ μέρος, but they are nothing more than nominatives in apposition with δαίμονες, such as might be used by any writer in any language.

Ver. 202. δῆθεν.] "Forsooth", sarcastically, as in ver. 986, ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με. Examples are plentiful. *ib.* τοῦμπαλιν.] That is, τὸ ἔμπαλιν σπεύδοντες, "promoting" or endeavouring "the contrary".

Ver. 204. ἐνταῦθ'.] Τότε. Schol. B. Καὶ τὸ χρονικόν, καὶ τὸ ἐπὶ τόπου. Hesych. "On that occasion", in that case, in those circumstances.

Ver. 205. Τιτᾶνας.] Prometheus himself is sometimes called a Titan, but as these Titans were the sons of Uranus and Ge, they were not his brethren, but the brothers of his mother, who is called Titanis, ver. 874.

Ver. 206. αἰμύλας δὲ μηχανάς, κ.τ.λ.] "But contemning crafty plans in their violent dispositions." *Αἰμύλος*, *vasser*. *Ποικίλος*, *πυκνός*, *πανούργος*, *δολερός*. Schol. in Plat. ed. Ruhnken p. 59. It seems to have been formed from αἰμων, *sciens*." Blomf.

Ver. 208. ἀμοχθὶ πρὸς βίαν τε.] "Without any trouble [to themselves], and by dint of main force." They expected to carry all before them, and secure the supreme power, simply by putting forth their strength. "Whether we should write ἀμοχθεῖ or ἀμοχθί, is doubtful. See Herm. ad Soph. Aj. v. 1206. Recent editors, from similarity with other words ending in *ι*, prefer ἀμοχθί. MINCKWITZ. Blomfield thinks that all adverbs of this kind, formed from substantives in *ος*, such as μόχθος, should certainly be written with the simple *ι*, being in fact the old dative *οι*, before *ω* was introduced, with the *ο* omitted. But such as come from the dative of nouns in *α* or *η*, genitive *ης*, he would write with *ει*, because this was the form of the dative before *η* was introduced.

Ver. 210. This verse, which I have put in a parenthesis, is so difficult of interpretation in connexion with the context, that Schütz argued strenuously for ejecting it; but no editor has been bold enough to do so. Most commentators, in their endeavours to explain the passage, have striven to prove Θέμις and Γαῖα to be the same person; a vain attempt, for Æschylus keeps them distinct, making the Titans the sons of Γαῖα, and Θέμις a female Titan, ver. 874; the other female Titans, according to Apollodorus, being Tethys, Rhea, Phœbe, and Thea; and he also calls her the daughter of Γαῖα or Χθών at the commencement of the Eumenides. But the passage is susceptible of fair explanation as it stands, if we refer the verb προὔτεθεσπικει to Θέμις and Γαῖα respectively: "But my mother Themis, and also Γαῖα, one person with many names, had more than once foretold to me in what way that which was to happen would be accomplished."

It is not necessary that the verb, though referring to both persons, should be in the plural, for there are abundance of examples of a verb, referring to two nominatives, being put in the singular, when it applies chiefly to one of the nominatives, and only in an inferior degree of the other. Prometheus was warned principally by his mother; from his grandmother he received only an additional warning to support his mother's. Afterwards, according to Hesiod, Theog. 885, it was by the advice of Γαῖα that the gods conferred the supreme power on Zeus. A gratuitous difficulty, in favour of the notion of Themis being identical with Γαῖα, is raised by Hermann, who supposes that when Prometheus, at the end of the play, exclaims, ὦ μητρὸς ἐμῆς σέβας, he must be thought to address the Earth; but there is no doubt that, as Schütz and others understand, he invokes Themis, as the goddess of justice, to witness his cruel punishment.

Respecting the words πολλῶν ὀνομάτων μορφή μία, Bothe, referring to Vossius Theol. Gent. II. 61, observes that the goddess Earth was called by different names in different countries, as Apia among the Scythians, Cybele among the Phrygians, Isis among the Egyptians; and that she was the same in fact as Ceres. Stanley quotes Proclus on Plato's Timæus to show that the variety of her names arose from the variety of her virtues and qualities: αὐτὴ (ἢ γῆ, ἢ γουν Δημήτηρ) δυνάμεις ἔχει ποικίλας: and hence πολυωνομία, he adds, was a distinction which was greatly desired by the deities, and which Callimachus makes Diana, in his Hymn to her, intreat of Zeus, that she may not be less honoured in that respect than Phœbus.

Ver. 211. ἢ κραίνοιτο.] "Ὅπου τελεσθεῖη. Schol. B.

Ver. 212. Πρὸς τὸ κατερόν.] The same as πρὸς βίαν, 206. BOTHE. So πρὸς χάριν, πρὸς ἡδονήν. BLOMF.

Ver. 213. τοὺς ὑπερσχόντας.] "Those prevailing"; those getting the upper hand. Κρατεῖν, ἄρχειν. Schol. B.

Ver. 215. προσβλέψαι.] Sc. ἐμέ. "They did not think proper", or deign, "to look upon me", or regard me, τὸ πᾶν, "at all", in the least.

Ver. 216. τῶν παρεστώτων τότε.] "Of the plans which then occurred to my mind." Agam. 1055, τὰ λῶστα τῶν παρεστώτων λέγει. BLOMF.

Ver. 217. προσλαβόντα.] Ἐμέ, sc. Some MSS. have προσλαβόντι, agreeing with the ἐμοὶ preceding. But it is better that προσλαβῶν and ἐκῶν should be in the same case.

Ver. 218. συμπαρastaτεῖν.] "To stand by", to support. From παραστάτης, "a military word". BLOMF. Concerning ἐκόνθ' ἐκόντι see on ver. 192.

Prometheus, as Æschylus represents him, was quite ready to side with the Titans at first, but, as they repulsed him, he re-

solved on going over to Zeus, who of course was willing to have his help. His mother seems to have acted similarly, and in concert with him. He however takes to himself, as one of the scholiasts intimates, full credit for the service which he rendered to Zeus, in order to exhibit him to the Chorus as ungrateful and unfeeling.

Ver. 219. *Ταρτάρου μελαμβαθῆς κενθμών.*] “The black-and-deep abyss of Tartarus.” *Σκοτεινὸς διὰ τὸ βάθος.* Schol. B. *Κενθμών*, *latibulum*, a hiding-place, or place of imprisonment: *νεκρῶν κενθμῶνα*, Eur. *Hec.* 1.

Ver. 221. *αὐτοῖσι συμμαχοῖσι.*] “With his allies themselves”, that is, “together with his allies”, namely the Titans. The ellipsis of *σύν* is common in such expressions. See ver. 1047.

Ver. 223. *ποίναις.*] “Requitals”, not *punishments*, “for Prometheus”, remarks Schütz, “does not complain that he was punished by Zeus, but that he was unjustly and cruelly treated.”

Ver. 226. *ὃ δ' οὖν ἐρωτᾷτε.*] “But that, however, which you ask.” Ver. 193.

Ver. 227. *σαφηνιῶ.*] “I will make clear.” “*Σαφηνίζω* is a rather uncommon word among the poets. It occurs again in ver. 621.” BLOMF.

Ver. 228. *ὅπως τάχιστα.*] As *ἐπεὶ τάχιστα*, ver. 199.

Ver. 229. *δαίμοσιν.*] The same as *θεοῖς—γέρας*] ver. 38.

Ver. 230. *διεστοιχίετο.*] “Arranged”, set in order. *Διετίθετο ἐν στοίχῳ καὶ τάξει.* Hesych. *Διμέριζε κατὰ τάξιν.* Schol. B. The imperfect, and the middle voice, strictly signify that he “proceeded to arrange for himself.”—“*Ὁ δ' οὐρανὸν ἐμβασιλεύει, Κάρτεϊ νικήσας πατέρα Κρόνον, εὖ δὲ ἕκαστα Ἀθανάτοισι διέταξεν ὁμῶς καὶ ἐπέφραδε τιμὰς.*” Hesiod. *Theog.* 71; who says, ver. 885, that the gods, when they had ended the war with the Titans, conferred the supreme power on Zeus by the advice of Terra or Ge.

Ver. 231. *λόγον οὐκ ἔσχεν οὐδέν'.*] “He took no account.” “For Zeus’s hostility to mankind Prometheus gives no reason; and Æschylus intentionally, as it seems, put none into his mouth, in order that he might represent Zeus as an arbitrary ruler, having no reason for his actions but his own will. The more tyrannical he made Zeus appear to the spectators, the more he thought they would be touched by the sufferings of Prometheus as his victim. SCHÜTZ.

Ver. 232. *ἀϊστῶσας.*] See ver. 151.

Ver. 233. *φινῦσαι.*] “To plant” as it were; to raise up or create.

Ver. 234. *τοισίδ'.*] *Τούτοις τοῖς βουλευμάσι καὶ λόγοις τοῦ Διός.* Schol. A.

ιβ. ἀντίβαινε.] 'Ανθίστατο καὶ ἡναντιοῦτο. Schol. A.

Ver. 235. *ἔξελυσάμην.]* "I delivered". Many copies have *ἔξερυσάμην*, "I rescued", which Minckwitz prefers as being a stronger word, *eripui*, suiting better with Prometheus's story than the milder *liberavi* or *exsolvi*. Orthography, observes Dindorf, requires *ἔξερυσάμην*, but Mr. Paley has shown that the single *ρ* is not without authority.

Ver. 236. *τὸ μὴ] τοῦ μὴ,* the more common reading, seems preferable. Mr. Paley aptly compares Herod. I. 86, *ῥύσεται τοῦ μὴ ζῶντα κατακαυθῆναι*. Understand *ἀπό*. The *μὴ*, which seems to us superfluous, was used by the Greeks after verbs of prevention. In *τὸ μὴ* the *τὸ* is but a redundancy, for we might say simply *ἔξελυσάμην μὴ μολεῖν*. So *ἔπαυσα μὴ προδέρκεσθαι*, ver. 248. *διαρῥοισθέντας, φθαρέντας. Schol. B. Comp. ver. 189.*

Ver. 237. *τῷ.]* "On this account". *Οὗ ἕνεκα. Schol. B.*

ιβ. πημοναῖσι κάμπτομαι.] "I am bowed down with afflictions." The verb occurs again in ver. 306.

Ver. 239. *ἐν οἴκῳ προθέμενος.]* "Holding in pity", i.e. commiserating. Blomfield observes that though *τίθῃμι* is often used in this way, he does not recollect having elsewhere seen *προτίθῃμι* so used. Bothe considers that the *πρὸ* intimates preference of the interests of mortals to those of Zeus.

ιβ. τούτου.] Sc. *τοῦ οἴκου*. Pitying men, I was not thought worthy myself to obtain pity.

Ver. 241. *ἐρρῶθμισμαι.]* "Am coerced", kept forcibly in this condition. *Ῥυθμίζω* is properly to reduce words into rhythm or measure, but is applied to other matters, as Hec. 910, *πλόκαμον—ἐρρῶθμιζόμεν*, "I was arranging my hair." *Ζῆνι δυσκλὴς θεά*, "a sight by no means honourable to Zeus."

Ver. 242. *σιδηρόφρων.]* "Iron hearted". Ver. 159. *Σιδηροῖόν νύ τοι ἦτορ*, Il. XXIV. 205. *Quàm ferus, et verè ferreus, ille fuit.* Tibull. I. 10.

Ver. 243. *συνασχαλᾷ.]* Ver. 161.

Ver. 246. *καὶ μὲν, κ.τ.λ.]* And it is indeed as you say, that I am a pitiable object even for my friends to look upon. I am not only, as I said, a spectacle dishonourable to Zeus, but an object of pity also to my friends.

Ver. 247. *μὴ πού τι, κ.τ.λ.]* "Did you proceed also, in any respect, beyond this?" Did you give any farther offence to Zeus? "The chorus speaks cautiously and moderately. She does not say *ἡμαρτες*, but *παιραιτέρω προὔβης*, lest she should hurt the feelings of Prometheus, and deter him from continuing his narrative. SCHÜTZ.

Ver. 248. *ἔπαυσα μὴ.]* On *μὴ* see ver. 236. The sense of the verse is, "I caused mortals to cease from [constantly] looking

forward to fate"; I prevented them from perpetually regarding the future with apprehension, and thinking of what destiny might have in store for them on the morrow; from continually meditating that they must soon die, and that consequently it would be useless for them to toil, and to make provision for time to come. Ἐποίησα τοὺς ἀνθρώπους μὴ πρὸ ὀφθαλμῶν ἔχειν τὸν θάνατον. Schol. A. *Prudens futuri temporis exitum caliginosâ nocte premit deus.* Hor.

Ver. 249. νόσον.] "Malady"; that, namely, of looking to the future too much. Comp. νόσημα, 225.

Ver. 250. τυφλάς, κ.τ.λ.] "I implanted in them blind hopes." *Blind* in reference to προδέρχισθαι. "Hopes which are themselves blind, and which render men blind." SCHÜTZ. Whatever evils mortals suffer to day, they hope, in their inability to see the future, for improvement in their condition to-morrow. "Hope springs eternal in the human breast." Pope.

Ver. 252. πρὸς τοῖσδε.] *Ad hoc, præterea.* He now comes to that which gave the greatest offence to Zeus. The ἐγὼ is emphatic; "it was I who gave men fire". See Hesiod. Theog. 569.

Ver. 253. ἐρήμεροι.] Ver. 83.

Ver. 255. αἰτιάμασιν.] See ver. 194. "Is it on such charges that Zeus torments", &c.

Ver. 256. οὐδ' ἀμὴν χαλᾷ κακῶν.] "And in no wise relieves thee from thy sufferings"; continues to oppress thee unmercifully. On χαλάω see ver. 179.

Ver. 257. ἄθλου.] "Suffering". Καμάτου. Schol. B.

Ver. 259. Οὐχ ὀρᾷς ὅτι ἤμαρτες;] The chorus now speaks as if moved with a gentle sort of indignation, and mildly reproaches Prometheus for his imprudence. SCHÜTZ.

Ver. 260. ὥς δ' ἤμαρτες, κ.τ.λ.] "But *how* you have erred it is not a pleasure to me to express, and it is a pain to you." Καθ' ἡδονὴν ἔμοι, "consistent with pleasure to me".

Ver. 261. ἀλλὰ ταῦτα μὲν μεθῶμεν.] "But let us leave these matters." Ὀμηρος, Ἀλλὰ τὰ μὲν προτετύχθαι ἑάσομεν. Schol. A. The nymphs are made to show their good nature by their unwillingness to continue censuring Prometheus; and they are satisfied with having touched lightly on his fault. SCHÜTZ.

Ver. 262. ἄθλου.] Ver. 257.

Ver. 263. ἐλαφρόν ὅστις, κ.τ.λ.] "It is easy [for him] who has his foot out of troubles, to exhort and admonish him that is faring ill." "Though the reproach of the Nymphs was so slight, yet Prometheus cannot but feel moved by it, and betrays by something of impatience the acuteness of his sufferings. Looking to the sentiment, Stanley adduces from Dion Cassius, lib. XXXVIII., ῥᾶον παραινέσαι ἐτέρους ἐστίν, ἢ αὐτὸν παθόντα

καρτερεῖσθαι: also from Terence, And. III. 1, 9, *Facile omnes, quum valemus, recta consilia ægrotis damus*; which is a version of a verse of Menander, *Τγιῆς νοσοῦντα δῶστα πᾶς τις νουθετεῖ*. SCHÜTZ. *Ἐχειν* or *αἰρεῖν* *ἔξω πόδα πηλοῦ* was a common saying among the Greeks, noticed by Suidas. See Choeph. 694.

Ver. 265. *ἐγὼ δέ, κ.τ.λ.*] “But I was aware of all these things” that you have said. I know that I rashly offended Zeus, and I know that I must suffer.

Ver. 266. *ἐκῶν, ἐκῶν.*] A pathetic repetition. BOTHE.

Ver. 268. *οὐ μὲν τι—ῥόμην—με κατισχνανεῖσθαι.*] “Yet I did not at all imagine that I should wither away.” *Κατισχνανεῖν*, to attenuate, to waste away, to dry up. It reminds us of the words of the Psalmist, “My strength is dried up like a potsherd”, Ps. xxii. 15. See ver. 381.

Ver. 269. *πεδαρσίοις.*] “Lofty”, raised on high. The word is from *πεδά*, the Æolic form of *μετά*, and *αἶρω*, to raise; and the meaning is the same as that of *μετέωρος*. It occurs again ver. 710. *ταῖς ὑψηλαῖς, ταῖς ἄνω αἰρομέναις*. Schol. B.

Ver. 270. *Τυχόντ’.*] “Lighting upon”, meeting with, being consigned to.

ib. ἀγείτονος.] Compare ver. 2, 20.

Ver. 272. *πέδοι—βᾶσαι.*] “Alighting on the ground.” *Πέδοι*, an Æschylean word, the same as *πέζῃ*. These words are a sufficient confirmation that the Nymphs came in a winged chariot, in which they had hitherto sat suspended.

ib. τὰς προσερχομένας τύχας.] *Τὰς προσερχομένας δυστυχίας*. Schol. B.

Ver. 273. *διὰ τέλους.*] *Διαπαντός*, Hesych.: as in ver. 284. “Through to the end”; *usque ad finem*.

Ver. 274. *πίθεσθέ μοι, πίθεσθε, κ.τ.λ.*] “Obey me, obey, sympathize with him who is now suffering [before you]”; descend to the earth to take a share, as it were, in my sorrows. In order to vary the scene, Prometheus is made to importune the nymphs to alight, that they may be more on a level with him while he is talking to them. Besides, it was necessary for their car to be moved away in order to make room for Oceanus who is about to enter in a manner similar to that in which they came.

Ver. 275. *ταῦτά τοι πλανωμένη, κ.τ.λ.*] *Ταῦτά τοι κατὰ τὰ αὐτά, simili modo*, “in like manner”. BOTHE. *Ὁμοια*. Schol. B. “In the same way calamity, wandering about, alights sometimes on one person, sometimes on another.” You, therefore, may some day experience affliction, as I now experience it. *Ἐπεὶ οὖν ταῦθ’ οὕτως ἔχει, δεῖ καὶ ὑμᾶς ἐμοὶ συμπονεῖν δυστυχοῦντι, ἵνα καὶ ὑμῖν εἴποτε ἂν συμβαίη, (τὸ γὰρ τῆς τύχης ἄδηλον,) τὸν ὑμᾶς παραμυθησόμενον ἔχοιτε*. Schol. B. *Πρὸς ἄλλοτ’ ἄλλον*, for

ἄλλοτε πρὸς ἄλλον, *ad alium aliàs*. So ἐπ' ἄλλοι' ἄλλον, the preposition being often thus separated from its case. See Matthiæ Gr. Gr. § 595.

Ver. 277. οὐκ ἀκούσαις ἐπιθώυξας τοῦτο.] "Thou urgest this upon us [who are] not at all unwilling" to do what thou wishest. The Chorus are represented as quite ready to descend at Prometheus's solicitation. Ἐπιθώύσσειν is not simply *dicere*, as the Latin translators render it, but to urge, to importune, to press a request earnestly. See on ver. 73.

Ver. 279. κραιπνόςυτον θάκον.] "My swiftly-borne chariot-seat": the seat of the chariot in which I was swiftly borne hither.

Ver. 280. προλιπούδ'.] Something more than the simple λιπούσα would mean; the πρὸ denoting something of activity and eagerness in stepping from the car.

Ver. 281. αἰθέρα δ' ἀγνὸν πόρον οἰανῶν.] "And the pure air, the path of the birds"; i.e. through which birds direct their course. So the sea may be called the high-way of ships. Οἰανῶν for the simple ὀρνέων, as Schol. B. interprets.

Ver. 282. ὀκρῖοέσση.] "Rugged". Ὀκρῖς is the sharp point of a stone or rock; ὀκρῖοεῖς, abounding in such sharp points.

ib. πελάω.] "I will approach." Attic future for πελάσω, from πελάζω.

Ver. 284. διὰ παντός.] See ver. 273.

SCENE IV.

There now appears upon the stage Oceanus, the father of the Nymphs who constitute the Chorus. He, coming the same way as they came, arrives at the back of Prometheus, so as to be out of his sight till he is close at hand. He is represented riding on a great bird, which the Scholiasts call γγύψ, a kind of large eagle or vulture, having four feet, ver. 395. Schütz.

Ver. 285. δολιχῆς.] "Long". He came from the same cave in which his daughters dwelt, as appears from ver. 130, 131. This may be supposed to be situated somewhere far away in the west. When Juno in Ovid, *Fast.* V. 233, pays a visit to Oceanus, she rests by the way in the Fortunatæ Insulæ, the Canary Islands. Homer, *Π* §. 311, mentions the abode of Oceanus, δώματος Ὠκεανοῦ, and seems to place it, as Schütz observes, either to the south of the Ethiopians, or more to the westward. Of the eastern tracts on what was called "the Ocean stream" the ancients had learned nothing.

ib. It has been proposed to construe these words, ἤκω (ἐπὶ) τέρμα δολιχῆς κελεύθου διαμειψάμενος (κέλευθον) πρὸς σε. But

it can hardly be supposed that Æschylus, when he wrote them, had this mode of ordering them in his mind. He surely meant them to be taken pretty much as they stand, and as the Scholiast puts them, ἦκα πρὸς σε, διαμειψάμενος καὶ διελθὼν τὸ τέλος δολιχῆς καὶ μακρᾶς ὁδοῦ. Mr. Paley very justly remarks that “τέρμα κελεύθου is in point of construction for κέλινθον, the notion of completing the journey naturally suggesting τέρμα.” Ahrens translates, *longi itineris terminum emensus*, and Schütz *longum itineris spatium emensus*, making τέρμα equivalent to πόρος, “the course of a long journey.” The just and full construction, however, seems to be, διαμειψάμενος (χώρον ἐπὶ) τέρμα δολιχῆς κελεύθου, “having passed through the space (necessary) to (reach) the end of a long journey.” Διαμείβω always retains the notion of change, and, when applied to travelling, signifies to leave behind a certain portion of space in exchange for other space which is gained.

Ver. 287. γνώμη.] Θελήματι ἐμῷ. Schol. B. “By my own will.” “To increase the wonder of the spectators, the οἰωνός is represented, not as a brute, but as endowed with reason and understanding.” SCHÜTZ.

id. στομίων ἄτερ.] Χαλινῶν χωρίς. Schol. B.

Ver. 288. συναλγῷ.] The same as συνασχαλῷ, ver. 161, 243. Τύχαις, δυστυχίαις, Schol. B.

Ver. 289. τὸ συγγενές.] Ἡ συγγένεια. Schol. B. Comp. ver. 39. Oceanus was brother to Themis, the mother of Prometheus, both being the children of Uranus and Ge, according to Hesiod, Theog. 132. Thus Oceanus was Prometheus’s uncle.

Ver. 291. χωρίς τε γένους, κ.τ.λ.] Καὶ χωρίς τοῦ εἶναι σε συγγενῇ μοι, οὐκ ἔστιν εὐρεθῆναι ᾧ ἂν πλείονα παρῆχοιμι φιλίαν ἢ σοι. Schol. A. “There is no one to whom I would pay greater consideration than to you.” “To give a greater share” to a person was a common expression among the Greeks for to *hold* him in *higher esteem*. Mr. Paley justly considers the origin of it to have been the well-known custom of awarding a larger share at feasts, or of prizes taken in war, to the chiefs in the heroic ages. Comp. Eur. Hec. 854. The optative in this construction is generally accompanied by ἄν, but there are many other instances of its absence; as Soph. Œd. C. 1172. See Matthiæ, § 528.

Ver. 294. χαριτογλάσσειν.] “To offer lip-service only.” Μέχρι γλώσσης χαρίζεσθαι σοι, καὶ οὐκ ἔργοις. Schol. A. “Γλώσση χαρίζεσθαι, Eurip. Orest. 1528. So Theognis, ver. 63, ἀπὸ γλώσσης φίλος εἶναι, i.e. not ἀπὸ θυμοῦ.” BLOMF.

id. φέρε γάρ, κ.τ.λ.] “For come, show me in what it is necessary for me to assist you.” The construction is either, ὅ τι, “what” it is necessary for me συμπράσσειν σοι “to do in concert with you”; or, καθ’ ὃ τι, “in respect to what”, it is necessary

for me συμπράσσειν σοι, "to act with you", i.e. so as to support or relieve you.

Ver. 298. ἔα.] An exclamation of surprise.

ib. τί χρῆμα λεύσσω;] "What object do I see?" The reading of all other editors is ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν, κ.τ.λ.

Ver. 299. πόνων ἐμῶν—ἐπόπτῃς.] As in ver. 118, πόνων ἐμῶν θεωρός. Πῶς ἐτολήμας, "how hast thou prevailed upon thyself?"

Ver. 300. ἐπάννυμον—ρεῦμα.] "Thy cognominal stream." Ἀπὸ σοῦ καλούμενον. Schol. B. Ἐπάννυμος signifies either one that takes a name from something, or one who gives his name to something. Æschylus generally uses it in the former sense. Concerning ρεῦμα see on ver. 138.

ib. πετρηρεφῇ αὐτόκτιτ' ἄντρα.] "Rockroofed self-built caves." Πετρηρεφῆς from πέτρα and ἐρέφω, "to cover": πέτραις ἐστεργασμένα, Schol. B. The word occurs in Eurip. Ion. 1400 and Cycl. 82.—Αὐτόκτιτος, from κτίω, the old form of κτίζω, "to build". Self-built, as not being formed by the art of man, but having, as it were, formed themselves, naturally and spontaneously. So Virgil says *vivum saxum*, "natural rock". Sophocles has αὐτόποιον in the same sense, Œd. Col. 698.

Ver. 301. σιδηρομήτορα.] "The mother of iron." "He means Scythia, for the Chalybes, [who are said to have discovered the use of iron,] were a Scythian nation; and there is abundance of iron in Scythia." Schol. A. Hence steel or iron is called Χάλυψ in ver. 133.

Ver. 302. θεωρήσων.] Ver. 118 and 299.

Ver. 303. συνασχαλῶν.] Att. future for συνασχαλάσων. See ver. 161, 243, 282.

Ver. 305. τὸν συγκαταστήσαντα.] Συγκατεργασάμενον αὐτῷ τὴν ἀρχήν. Schol. B. See ver. 219—223.

Ver. 306. πημοναῖσι κάμπτομαι.] See ver. 237.

Ver. 307. παραινέσαι.] Συμβουλευσαι. Schol. B.

Ver. 308. καίπερ ὄντι ποικίλῳ.] "Although thou art thyself subtle. Συνεπῶ, Schol. A. Bothe observes that Prometheus is called αἰπυνμήτης in ver. 18, and περιρυσσόφρων in ver. 328.

Ver. 309. γίγνωσκε σαυτόν.] One of the wise men's sayings, which is very suitably put into the mouth of Oceanus, who is of a yielding temper, and recommends to Prometheus caution in his language and deportment, and submission to Zeus as his lord and master, supreme and irresistible. Γινώθι σαυτόν, ὅτι ἦνταιν εἰ τοῦ Διός. Schol. A.

ib. μεθάρμοσαι.] "Fit to thyself"; adopt. Ἀρμόζω, "to fit." In μεθάρμοσαι, as Blomfield remarks, the preposition μετὰ signifies change; as μεταμανθάνειν ὕμνον means to unlearn one song

and to learn another. The sense is, therefore, Lay aside thy present feelings towards Zeus and adopt new ones. *Νέον φρόνημα πηΐσαι, τὸ πρῶτον ἀφείς.* Schol. B. So ver. 315, ὡς ἔχεις ὀργὰς ἄφες.

Ver. 311. *τεθηγμένους.*] "Sharpened", i.e. sharp, bitter, biting. *Τβριστικούς.* Schol. B. *Γλῶσσα τεθηγμένη.* Sqph. Aj. 584.

Ver. 312. *ρίψεις.*] "Thou shalt throw out." The instances of this use of *ρίπτω* are innumerable. *Τοιάδ' ἐκρίπτων ἔπη,* ver. 932. *Ipsi lætitiâ voces ad sidera jactant Intonsi montes.* Virg. Ecl. V. 62.

ιβ. τάχ' ἂν σου, κ.τ.λ.] "Perhaps Zeus, though sitting far above, may hear thee", and inflict more severe tortures, "so that the present accumulation of thy sufferings may seem to thee to be but child's-play." *Μακράν,* sc. *ὁδόν*, "a long distance"; often used as an adverb. For *ὄχλον*, the common reading is *χόλον*, that is, "severity"; the Scholiast explains it by *λύπην*. In support of his reading Dindorf quotes *ὄχλον—λόγων*, ver. 827. *Παιδιάν*, "child's-play" or sport, mockery, make-believe: *παίγνιον πρὸς τὰ μέλλοντα καταλήψεσθαι σε κατὰ παρ' αὐτοῦ.* Stanley cites, from Ter. Eun. II. 3, *Hic verò est, qui si amare occæperit, ludum jocumque dices fuisse alterum.*

Ver. 315. *ὀργὰς.*] The Latin translators render this *iras*, but it seems better to take it in the other sense of "temper, feeling, disposition"; much the same as *τρόπους* in ver. 309, except that *τρόπος* refers more to external demeanour. Comp. ver. 80.

Ver. 316. *ἀπαλλαγάς.*] The same as *ἐκλυσιν*, 262.

Ver. 317. *ἀρχαῖα.*] "Old-fashioned" [precepts], *out of date, obsolete*, in the sense of "unworthy of regard", not to be heeded, foolish. Morell quotes Cicero, Philipp. I., *Negligimus ista, et nimis antiqua et stulta dicimus.* *Ἀρχαῖα τὰ μωρὰ, διότι οἱ ἀρχαῖοι τοσοῦτοι ἦσαν, ἀπλούστατοι καὶ εὐήθεις.* Schol. A. *Οἱ μὲν ἀρχαῖοι ἀπλῶς καὶ ἀποικίλτως ἔζων, οἱ δ' ὕστεροι φρονήσει καὶ περιτιτότητι νοῦ.* Schol. B. *Ἀρχαῖον—καὶ σαπρόν.* Aristoph. Nub. 910. *Ἀρχαιολογεῖν, de rebus prisca garrire,* Thucyd. B. VII. 69.

ιβ. τὰδε.] Refers to what follows. Schütz.

Ver. 318, 319. *τοιαῦτα μέντοι—ἐπιχειρα γίγνεται.]* "Such however are the wages." *Μέντοι*, "however", "notwithstanding"; whatever you may think of my suggestions. *Ἐπιχειρα*, according to Hesychius, is *τὰ ὑπὲρ τὸν μισθὸν διδόμενα τοῖς χειροτέχναις*, "what is given to workmen over and above their just pay"; *ἐπιχειρον*, therefore, signifies "gain", but is here ironically used for penalty or punishment, as many words of the kind are often used. *Τὰ ἄθλα καὶ ἐπιτίμια.* Schol. B. "The punishment of presumption, in word or deed, is a frequent subject among the tragic poets." Schütz.

Ver. 320. ταπεινός.] Ἐγένον. Schol. B. Εἰκεις κακοῖς: *Cedere malis*, Æn. VI. 95.

Ver. 321. ἄλλα.] Sc. κακά.

Ver. 322. ἔμοιγε χρώμενος διδασκάλῳ.] Ἐάν μοι πεισθῇς. Schol. A.

Ver. 323, πρὸς κέντρα κῶλον ἔκτενεῖς.] "Stretch out your leg [or foot] against the pricks"; a proverbial expression, most frequently found in the form πρὸς κέντρα λακτίζειν, "to kick against the pricks", as in Agam. 1635, Pind. Pyth. II. 173, Act. Apost. ix. 5. It is applied to those who, by resisting superior powers, hurt themselves more than any one else. "A saying", says Schol. B., "derived from oxen, which, when goaded behind, kick out their heels, and wound themselves against the goad."

Ver. 324. οὐδ' ὑπεύθυνος.] "And not accountable" to any one. *Εὐθύναι* were the accounts which magistrates at Athens were obliged to produce when they went out of office. Xerxes, Pers. 213, is said to be οὐχ ὑπεύθυνος πόλει." BLOMF.

ib. κρατεῖ.] Ἀρχει τῶν ἄλλων πάντων. Schol. A.

Ver. 325. εἰμι.] Ἀπέρχομαι πρὸς αὐτόν, ἦτοι τὸν Δία. Schol. B. I will go to solicit your release.

Ver. 327. μὴδ' ἄγαν λαβροστόμει.] "Nor be too violent in thy language." *Λαβρός* is used to express the violence and impetuosity of a torrent. So *ἐλευθεροστόμειν*, ver. 180, and *θραυστομέιν*, Suppl. 200.

Ver. 328. περισσόφρων.] Δίαν συνετός. Schol. B.

Ver. 329. γλώσση ματαῖα ζημία προστρίβεται.] "Punishment is inflicted on a froward tongue." *Ματαῖα*, τῇ παρὰ καιρὸν κομπαζούση. Schol. B. *Προστρίβεται*, literally "is rubbed upon", so that it may be made to feel.

Ver. 330. ζηλῶ σ' ὀθύνεκέ', κ.τ.λ.] "I envy you", I think you very fortunate, "because, having shared and ventured in all things with me, you are out of censure"; you have escaped the displeasure of Zeus. "It is thus intimated that Oceanus not only approved, but took a share in and promoted, the undertakings of Prometheus for the advantage of men against the will of Zeus. With *τετολημῶς* the preposition *μετὰ* is to be repeated from *μετασχών*." SCHÜTZ. This is not quite consistent with ver. 233, where Prometheus says that he was the only one who opposed Zeus. There was however an intimate connexion between Oceanus and Prometheus, as is shown by the circumstance of Oceanus having given his daughter Hesione in marriage to Prometheus, ver. 559. *Ζηλοῦν* is equivalent to *μακαρίζειν*. *Ζηλῶ* *σε* is spoken sarcastically.

Ver. 332. ἔασον.] Ἄφες τὸ προσελθεῖν τῷ Διὶ. Schol. A.

Ver. 334. πάντ' αἰνεῖ.] Φυλάττω. Schol. B. A Homeric word, "to look round on all sides."

ib. δδϖ.] Τῇ ὑπὲρ ἐμοῦ πρὸς αὐτόν. Schol. B. Αὐτός is to be taken, not with πάντῃναι, but with πημανθῆς.

Ver. 335. τοὺς πέλας φρενοῦν.] Τὸ φρονίμους ποιεῖν καὶ σωφρονίζειν ἐτέρους παρὰ σεαυτόν. Schol. A. "To admonish".

Ver. 337. μηδαμῶς μ' ἀντισπάσης.] "Do not draw me in a different direction", that is, do not pull against me or hinder me, ὀρμώμενον, "when I am eager to set out".

Ver. 338. αὐχῶ.] "I feel confident." Θαρρῶ. Schol. B.

Ver. 340. τὰ μὲν σ' ἐπαινῶ.] That is, τὰ μὲν ἐπαινῶ σε, not τὰ σά, as Blomfield was inclined to take it. Τὰ μὲν, "as to these things", that is, *in this respect, or so far*. "There ought properly to follow τὰ δέ, which is however understood in what follows; the meaning is, *I partly praise you*, (namely for your zeal to serve me,) *and partly do not*, for you will labour in vain if you labour on my account. But τὰ δὲ οὐκ ἐπαινῶ σε, is omitted for brevity's sake, and the poet proceeds with ἀτὰρ μηδὲν πόνει." MINCKWITZ. With λήξω understand ἐπαινῶν, "I will never cease to praise you".

Ver. 342. ὀφελῶν ἐμοί.] Ὀφελέω generally has the accusative, but there are examples of the dative with it, as Pers. 838.

Ver. 344. σεαυτόν ἐκποδῶν ἔχων.] "Keeping yourself out of the way", or, as we say, "out of harm's way", not involving yourself in my affairs. As you are ἐκτὸς αἰτίας, ver. 330, keep yourself so.

By these dissuasions Prometheus not only signifies that Oceanus would neither benefit himself, nor accomplish any good end, by his attempt, but intimates that whatever he might accomplish, he should not consider it an acceptable service, as he should not wish to be liberated by Zeus through intercession and deprecation, but by some means that would annoy Zeus, and make something of amends to himself for his sufferings. Thus the obstinacy of Prometheus's spirit is constantly maintained. GARBITIUS.

Ver. 345. οὔνεκα.] Mr. Paley in this verse, as in Suppl. 184, restores εἵνεκα, which is the reading of almost all the manuscripts, and of all editions before the time of Dawes, who conjectured οὔνεκα on the ground that εἵνεκα is not known in Attic Greek. It is said to be known, however, if not to Attic verse, to Attic prose; for according to Thomas Magister it was used by Plato and Demosthenes. Mr. Paley intimates that οὔνεκα, that is οὐ ἔνεκα, is inadmissible with τοῦδε. Εἵνεκα was the reading of Schol. B. Bothe observes that οὔνεκα, according to Ammonius, signifies ὅτι, and εἵνεκα signifies χάριν, and that consequently εἵνεκα must be retained here. Donaldson, New Cratylus, B. III. ch. 4, says that εἵνεκα ought decidedly to be

adopted; and Bekker has printed *εἵνεκα* after the Ravenna MS. in four places of Aristophanes.

Ver. 346. *ὡς πλείστοισι—τυχεῖν.*] “To happen to as many as possible.” *Τυχεῖν* in this construction occurs also Pers. 692, Agam. 623. We are to understand Prometheus’s full meaning to be, not merely “I should not wish to involve *as many as I can* in my misfortunes”, but “I should wish to keep *as many as I can* free from my misfortunes.”

Ver. 347. *οὐ δῆτ’.*] I have followed Dindorf, with Blomfield, Wellauer, Hermann, Paley, and most modern editors, in leaving the verses 347—376, which in the MSS. and older editions are given to Oceanus, as a continuation of the speech of Prometheus. Elmsley was the first who observed that the matter of them was not wholly suitable to the character of Oceanus. Bothe offers some arguments to show that they are not altogether suitable to that of Prometheus, and, with Ahrens, reassigns them to Oceanus. Certainly the transference is not entirely free from objection, for there are expressions in the verses, especially *ὑψήγορα κομπάσματα*, ver. 360, which may seem rather to belong to Oceanus than Prometheus. But as the words of Prometheus I shall comment upon them.

Οὐ δῆτα, “No indeed”, he says, I do not wish others to be implicated in my troubles, “since the ill-fortunes of my brother Atlas grieve me”, &c. Atlas was the brother of Prometheus according to Hesiod, Theog. 509, and Apollodorus, I.

Ver. 349. *ἔστηκε.*] *Ἰστανται*. Schol. A.

ib. κλον’.] There were generally said to be *two* of these pillars: *Τοῦ οὐρανοῦ καὶ γῆς κλονας*, Schol. A. But if they were pillars of the earth, on what did they rest? Some, avoiding this difficulty, make them pillars only of the heaven, supported on the earth. Others make only one pillar; and most later writers represent that pillar as Atlas himself, who, says Schol. B., *κατεδικάσθη ὑπὸ Διὸς ὑπανεῖχειν τὸν οὐρανὸν διὰ τὴν κλονος*. Herodotus, IV. 184, says that the people round about Mount Atlas call it *κλονα τοῦ οὐρανοῦ*. Homer, as Stanley observes, speaks of Atlas as having the charge of the tall pillars which keep heaven and earth *ἀμφίς*, “apart”, a duty which would employ the arms rather than the shoulders; and Mr. Paley remarks that Æschylus, in using the expression *ἄχθος οὐκ εὐάγκalon*, “a burden not easily borne in the arms”, seems to have been thinking of Homer’s Atlas rather than of his own. From ver. 426 it appears that Atlas was fixed in his place as immovably as Prometheus.

Ver. 351. *τὸν γηγενῆ—Τυφῶνα.*] Æschylus makes Typhon or Typhoëus the son of Ge or Terra, in accordance with Hesiod, Theog. 820, who relates that the Earth, after the subjugation of

the giants by Zeus, conceived Typhon by Tartarus. Some call him the son of Hera. He, coming forth from "the Cilician caves", where he dwelt (Pind. Pyth. I. 31), made a second war upon Zeus, and upon all the other gods, *πᾶσιν ἀνέστη θεοῖς*.

Ver. 352. *δαῖον τέρας*.] "A dire prodigy"; a formidable monster. From *δαίς*, "war or battle". *Πολεμικόν*. Hesych.

Ver. 353. *ἐκατογκάρανον*.] "Hundred-headed". So Pind. Pyth. I. 31. This form of the word is the Attic; the other, *ἐκατογκάρηνον*, is Ionic. So *καρανοῦται*, Choeph. 526; *καρανῶσαι*, ib. 703; *καρανιστήρες*, Eumen. 186; *καρανίστης*, Eurip. Rhes. 777. "Yet Pauw, Porson, and others, have preferred the other form." BOTHE.

ib. *πρὸς βίαν χειρούμενον*.] "Subdued by force."

Ver. 354. *θοῦρον*.] "Impetuous". *Ὀρμητικόν*. Schol. B.

ib. *πᾶσιν ὃς ἀνέστη θεοῖς*.] "Who rose up against all the gods." So Dindorf and Paley read, adopting the correction of Wunderlich. Wellauer and Schoemann retain the old reading, with an anapaest in the fourth place, *πᾶσιν ὃς ἀντέστη θεοῖς*, which cannot be right. Hermann, objecting that Wunderlich's correction is unsuited to the metre of Æschylus, reads *πάσι δ' ἀντέστη θεοῖς*. Elmsley had proposed *Τυφῶν* (from the nominative *Τυφῶς*), *ἅπασιν ὅστις ἀντέστη θεοῖς*. Gaisford ejected *πάσι*, and made the verse *Τυφῶνα θοῦρον, ὅστις ἀντέστη θεοῖς*, which Porson approved, on the ground that *πᾶς* had often been thrust in where it was not wanted, and which Blomfield admitted into his text. There are a few other corrections that cut off the *ε* in *πᾶσι*: these require no notice. That of Hermann appears the most eligible.

Ver. 355. *σμερδναῖσι γαμφηλαῖσι συρίζων φόνον*.] "Hissing out slaughter with his dreadful jaws." *Σμερδνός*, the same as *σμερδαλέος* in Homer; of uncertain derivation. Apollodorus I. 6, 3, describes Typhon as half-man, half-serpent.

Ver. 356. Observe that *ἤστραπτε*, which is generally neuter, is here active. "Flashed forth". Comp. ver. 370.

Ver. 359. *καταιβάτης*.] "Descending". *Κατά*, a poetic form of *κατά*. The same as Horace's *fulmen caducum*, Od. III. 4, 44.

Ver. 360. *αὐτὸν ἐξέπληξε—κομπασμάτων*.] "Smote him out of his boastings", i.e. deprived him by a sudden shock of power to utter them. Above, ver. 133, we have *ἐκπλήσσω* with the accusative of the thing and genitive of the person.

Ver. 361. *φρένας*.] "Heart". Properly "breast", "midriff".

Ver. 362. *ἐψαλώθη, κ.τ.λ.*] "He was scorched and thunder-struck as to his strength." *Ψαλώω*, "properly to reduce to ashes", from *ψέφαλος*, "a spark among the embers of a fire."

Ver. 363. *ἀχρεῖον καὶ παράορον δέμας*.] "A powerless and far-extended body." *Παράορον*, generally written *παρήορον*,

from *παρά* and *αἶρω*, as *συνήρορος*, *μετήρορος*, for which we have *πιδάρορος*, Choeph. 581. II. VII. 156, *ἔκειτο παρήρορος ἔνθα καὶ ἔνθα*. The commentators observe that the word is often applied to a chariot horse fastened by a trace or strap, *σειρά*, at the side of the yoked horses, and hence called *σειραφόρος*. But this has little to do with the signification of the word in this place. ? may be horse - *ἀφ' ἑαυτοῦ* - i. e. in *ἑαυτοῦ*

Ver. 364. *στενωποῦ*.] "Strait". *Τοῦ Σικελικοῦ*. Schol. B. Hom. Od. XII. 234.

Ver. 365. *ἰνούμενος*.] "Pressed down". From *ἵπος*, any weight that presses down, as the upper part of a fuller's press. Herodotus has the compound *ἀντιπόω*, II. 94.

Ver. 366. *κορυφαῖς—ἐν ἄκραις*.] "In the highest summits." Here Vulcan is represented as having his workshop in the crater; it is generally said to have been in the lower part of the mountain; as in *Æn.* VIII. 416.

ἰδ. *μυδροκτυπεῖ*.] "Forges hot masses of metal." From *μύδρος*, "a heated mass", and *κτυπέω*, "to strike with a noise".

Ver. 367. *ἐκραγῇσονται ποτε*.] "Shall some day burst forth." "Prometheus is here represented as predicting", says Dindorf, "what is recorded in the Parian marble in Boeckh's *Corpus Inscriptionum*, Vol. II. p. 302, as having actually taken place in the second year of the seventy-fifth Olympiad, or A. C. 479. This was not unknown to the Scholiasts, who mention the eruption as having happened in the time of Hiero, but ought rather to have said in the time of Gelo, whom Hiero succeeded in the following year. Thucydides assigns this eruption of *Ætna* to the fiftieth year before Ol. LXXXVIII. 3, that is to Ol. LXXVI. 1 or 2, but it is plain that he uses a round number, not professing to speak with exactness." This was the third recorded eruption of *Ætna*, and it was some short time after it that *Æschylus* went into Sicily.

Ver. 368. *ἀγρολαῖς γνάθοις*.] "With savage jaws." To ascribe jaws to fire is something of a bold metaphor; but the lava is to be conceived as tearing its way through the *λευροὺς γνάς*, "level plains", devastating them as a wild boar roots up the ground with his tusks. Phrynichus, cited by Blomfield, has *πέδια δὲ πάντα καὶ παράκτιον πλάκα Ὠκεία μάργοις φλόξ ἰδαίνυντο γνάθοις*. The old reading was *λευράς*, but modern editors follow Elmsley in preferring the masc. nominative *γύης*.

Ver. 370. *ἐξαναξέσει γόλον*.] "Shall cause his wrath to boil forth." *Ζέω* is generally neuter. Comp. *ἥστραπτε σέλας*, ver. 356.

Ver. 371. *ἀπλάτου*.] "Unapproachable". From *α* and *πλάω*. Hermann retains the old reading *ἀπλήστου*, "insatiable" and asks 'why that should be altered which is free from fault.'

Ver. 372. ἡνθρακωμένος.] "Burned". This word, like ἐφεψαλώθη, ver. 362, is not to be understood in its full sense. Κεκαυμένος. Schol. B.

Ver. 375. ἀντλήσω.] "I will exhaust", that is "I will continue to endure." Καρτερήσω, διέλθω. Schol. B. Comp. ver. 84.

Ver. 376. ἕς τ' ἂν Διός, κ.τ.λ.] "Until the mind of Zeus relieves itself of its wrath." Ἠσυχάσθ. Schol. A. On λωφάω see ver. 27.

Ver. 378. ὀργῆς ζεύσεως.] "Of boiling wrath." So Dindorf has altered the verse on conjecture, to which he was moved by a passage of Themistius, Orat. VII. p. 98: φάρμακον δὲ ὀργῆς οἰδαινούσης τὸ μὲν αὐτίκα λόγος ἐστίν, ὃ σὺ τηνικαῦτα ἐπράυνας σφαδάζουσιν καὶ ζέουσιν ἔτι. Dindorf of course means by ὀργῆς the wrath of Zeus which is to be soothed by the λόγοι of Oceanus. The reasons that there has been so much doubt and difficulty about the reading and sense of this verse are that Plutarch, Mor. p. 102, Eustathius, p. 696, 33, and Isocrates, p. 167, in quoting or alluding to the line, read ψυχῆς νοσοῦσης, while Cicero, in translating the passage, Tusc. III. 30, gives *Mederi posse rationem iracundiæ*; and while the Scholiasts, who, reading ὀργῆς, and giving, as equivalents for the second word, ἀγριαινούσης and ἀκμαζούσης, seem to have had something else before them than νοσοῦσης. If ὀργῆς νοσοῦσης be retained, ὀργῆς must be rendered "temper", as νοσοῦσης would be inapplicable to it in the sense of "wrath" or "anger". On the whole Dindorf's alteration is good, but somewhat too bold.

Ver. 380. σφυδῶντα.] "Swelling", like a hard tumour. This reading was introduced by Hermann from the Codex Medicus, and is acknowledged by Hesychius, who interprets σφυδῶν, ἰσχυρός, εὐρωστός, σκληρός. The word seems to be allied to σφύζω, "to throb". The common reading is σφριγῶντα, in much the same sense. The meaning of the two verses, therefore, will be, "Yes, if any one soften the heart [of another] seasonably, and do not repress a swelling spirit with force." The "heart" and "spirit" meant are those of Zeus. On ἰσχυαίνω see ver. 269; it is here used of the reduction or bringing down of swelling sores by medical applications.

Ver. 381. ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν, κ.τ.λ.] "But what harm do you see to be in taking forethought and venturing [at the same time]? If, while I venture to address Zeus, I take precaution not to offend him, what hurt shall I do? Mr. Griffiths, with good reason, thinks the old reading προθυμεῖσθαι more suitable to the character of Oceanus, who "lays no claim to any especial *prudence*, and cannot see that there is any harm in *zeal*, which excites him for his friend, and *boldness*, which would carry him through his task."

Ver. 383. *μόχθον, κ.τ.λ.*] Prometheus answers Oceanus's question of *τίνα ζημίαν* very sharply, I see "Superfluous trouble, and light-minded folly."

Ver. 384. Suffer me however, says Oceanus, to indulge in my folly, since *πρόδιστον* [*ἔσται ἐμὲ*] *εὖ φρονοῦντα μὴ δοκεῖν* [*τῷ Διὶ*] *φρονεῖν*, "it will be of great advantage to me, when I am really in my senses, to seem to Zeus to want sense." I may incur ridicule from Zeus for what I attempt, but I shall meet with no punishment. *Φρονεῖν, ἐμέ.* Schol. B.

Ver. 386. Yes, replies Prometheus, but "this fault of yours", that is, your folly in applying to Zeus on my behalf, "will seem to be mine." I shall be thought to have been imprudent enough to send you to him.

Ver. 388. The *γὰρ* refers to what is understood, My remark does indeed send you home again, for I fear "lest your lamentation over me should bring you into disfavour." *Θρηνηὸς οὐμός, τὸ ὑπὲρ ἐμοῦ θρηνεῖν καὶ ἀποκλαίεσθαι.* Schol. B. "So *σὴ ποθῇ*, Il. τ'. 321. *Προνοία τῇ σῇ*, Eurip. Androm. 660." BLOMF.

Ver. 389. *ἢ τῷ νέον, κ.τ.λ.*] "Do you mean with him who is newly seated on the all-powerful throne?" The plural for the singular.

Ver. 390—392. Prometheus replies, in a half-jesting manner, "Take care lest his heart should be some day provoked against you"; and Oceanus rejoins with something of sarcasm, "your disastrous condition is a sufficient warning to me." I need no admonition in words; what I see is enough. Prometheus answers, "Depart, haste away, keep your present mind." Go home; let my affliction be indeed a warning to you; retain the impression which you now have with regard to it.

Ver. 393. *ὀρωμένῳ, κ.τ.λ.*] "You have urged this exhortation on me [when I am already] setting out", for "my four-legged eagle is flapping the smooth track of the air with his pinions. *Æthera verberat alis.* Æn. XI. 756. He does not mean that the bird himself is impatient to be gone, but that he himself, on hearing the last words of Prometheus, has given the bird a hint to be ready to start; and he then adds that the animal, he has no doubt, "would be glad to rest his legs in his stall." On *θωῦσσειν* see ver. 73: *κάμπτειν γόνυ*, ver. 32. The *τοὶ* in *τῶν* may be considered to signify "doubtless".

Schütz thinks that Oceanus ought to be regarded as going off with a deep concern for Prometheus, which he makes an effort to hide under his remark about his eagle. But this notion seems inconsistent with the whole tenor of the latter part of their dialogue. Oceanus must be considered to depart in displeasure at the offer of his service having been rejected.

SCENE V.

The Chorus of Nymphs declare that they join with all the tribes around in lamenting the fate of Prometheus and the Titans, and expressing detestation of the tyranny of Zeus. They have seen, they say, no punishment like that of Prometheus except the burden laid upon Atlas; punishment which the very sea and rivers, and even Hades itself, must concur in deploring.

BOTHE.

Ver. 397. *Στένω σε, κ.τ.λ.*] *Στενάζω καὶ κλαίω σε, ὦ Προμηθεῦ, ἕνεκα τῆς ὀλεθρίας τύχης ἧς πάσχεις.* Schol. A.

Ver. 398. There are various readings, and attempted emendations, of several lines in this chorus, too numerous to notice here. This verse, in all editions, used to commence with *δακρυσίστακτον δ'*, which was metrically faulty. The correction which sends the *δ'* so inconveniently far from the beginning is Dindorf's. The sense is, "But I, shedding" *δρυσίστακτον ῥέος*, "a river of trickling tears, from my tender eyes, have bedewed my cheek with humid streams." *Εἴβω*, epic form for *λείβω*.

Ver. 401. *ἀμέγαρτα γὰρ τάδε, κ.τ.λ.*] "For Zeus, ordering these unenviable things [which thou sufferest] by his own laws, shows arbitrary authority over the gods [who ruled] before." *Ἀμέγαρτα, ἀφθόνητα, ἅπερ πάσχεις.* Schol. B. *Αἰχμάν, ἐξουσίαν.* Schol. B. The spear, among ancient rulers, was the emblem of authority, as the sceptre was afterwards. Eurip. *Hec. 9*, *λαὸν εὐθύνων δοῦλ.* Justin. XLIII. 3, *Reges hastas pro diadematē habebant, quas Græci sceptrā dixere.* This seems to be a safer sense in which to take it than that of *indoles*, with the notion of *impulse*, from *αἰσσω*, as *θυμός* from *θύω*, whatever be thought of its signification in *Agam. 467* and *Choeph. 619*.

Ver. 406. *πρόπασα—χώρα.*] That is, "all the region" round about the place in which Prometheus was confined.

ιδ. *στονόεν λέλακε*, "has resounded mournfully". It is rather surprising to observe Æschylus making use of *στένω*, in some form, seven times in this chorus.

Ver. 407. *μεγαλοσχήμονα.*] "Magnificent". *Ἀρχαιοπρεπῇ*, from *ἀρχαῖος* and *πρέπω*, distinguished or dignified by or in old time, "time-graced". The next word, in about half the MSS., is *στένουσα*, but a word which preceded it has dropped out of the text; so that *στένουσι* may be supposed to have been the original reading, and to have been altered to *στένουσα* by transcribers who did not perceive the hiatus. Hermann thinks the lost word may have been *δακρυχέει*, and prefers *στένουσα*. If with Dindorf, however, we retain *στένουσι*, we must consider that what is missing was the nominative case to that verb, and translate

the whole passage thus: "And already the whole region has resounded mournfully, and they (whoever they are) bewail thy magnificent and timegraced honour, and that of thy brothers, and whatever human beings inhabit the settlement fixed in sacred Asia, sympathise with thy much-to-be-lamented sufferings." By *συνομαιμόνων* are meant the Titans, as in ver. 218—220. "*Ἐποικον' Ἀσίας* ἔδος most commentators now interpret "the settlement fixed in Asia", though the meaning that must strike every one on reading the words for the first time will probably be "the seat bordering on Asia." The older scholiast has, however, *τὸ ἔδαφος καὶ τὴν χώραν τῆς Ἀσίας*, and as the word *Ἐποικος* is used for a sojourner or settler in a country, Mr. Paley supposes that the poet, by an anachronism, intends the colonies of Asia Minor, by which he "means to express the Eastern Greeks, before he proceeds to enumerate *βάρβαροι*." Asia is called *ἀγνῆς* according to Schol. A., "because of its superiority to other countries, and of the great and rich cities which it contained"; an explanation which Bothe ridicules, and thinks that sanctity was attributed to it for its worship of Ceres, Cybele, and Bacchus, referring to Diod. Sic. V. 68, and Eurip. Bacch. 55.

Ver. 416. *παρθένοι*.] *Αἱ Ἀμαζόνες*. Schol. B. "They dwelt in Colchis before they removed to Themiscyra on the Thermodon." SCHÜTZ.

Ver. 417. *Σκύθης ὄμιλος*.] See ver. 2.

Ver. 417. *Μαιῶτιν—λίμναν*.] "This mention of the Palus Mæotis shows that the place where Æschylus represents Prometheus to have been fixed was not far from it; and thus, if we suppose the scene of the drama to have been on the Sinus Carcinites between the Borysthenes and the Hypacaris, looking towards the Pontus Euxinus, we shall find it suit very well with the situation of the countries and people here enumerated." SCHÜTZ.

Ver. 420. *Ἀραβίας*.] Even the elder Scholiast wondered at the mention of Arabia here, and asked "who has made Arabia border on Caucasus?" Hermann conjectured *Σαματῶν*, in which he felt so confident that he admitted it into his text. Mr. Paley approves it. Butler, however, deserves attention, who remarks that Horace, Od. I. 35, 40, has placed *Arabians* in close proximity to the Massagetæ, and adds that Cruquius, in his note on that passage, shows that there was an *Arabia among the Scythians*, called by Ammianus Marcellinus *Gelarum desertum*.

Ver. 421. "The epithet *ὑψίκερμονον*, the same as *ὑψηλόκερμος*, ver. 5, shows that some certain *πόλισμα*, town or city, is signified; but no indication is given by Æschylus, nor has any been discovered by his interpreters, of the particular city

meant. Only one of the Scholiasts notices the word, and he merely gives κατοικίαν τῆς Κολχίδος. MINCKWITZ.

Ver. 424. ὀξυπρόροισι.] "Sharp-pointed".

ib. ἐν αἰμαῖς for "with spears". Of this use of ἐν there is no want of examples. Virgil has *Horridus in jaculis et pelle Libystidis ursæ*, *Æn.* V. 37.

Ver. 425. ἄλλον.] To be taken with θεὸν *infra*. Concerning Atlas see above, 348.

Ver. 426. ἀδαμαντοδέτοις—λύμαις.] See ver. 144. The common reading was ἀκαμαντοδέτοις, but Stanley questioned the genuineness of it, as being inapplicable to fetters or the tortures from them. As there is no allusion elsewhere, however, to Atlas being chained, Mr. Paley supposes that the adamantine bonds here meant must be those of Necessity, as the *adamantini clavi* in Hor. *Od.* III. 24, 6.

Ver. 429. ὃς αἰέν, κ.τ.λ.] "Who groans, always bearing on his back the overpowering mighty mass of the earth and the pole of heaven." Σθένος, "strength", for mass or weight.

Ver. 432. συμπίπτων.] "Falling together"; falling in concert, as it were, with the groans of Atlas. Συγκρούων. Schol. B. "The waves of the deep are represented as being touched, as it were, with pity for Atlas, who was said to stand in Mauretania not far from the sea." SCHÜTZ. To refer συμπίπτων to Atlas, with Schütz and Bothe, is certainly better than to refer it, with the Scholiasts and some other commentators, to Prometheus. The chorus, says Bothe, having sufficiently lamented the sufferings of Prometheus in the previous verses, now observe that the abyss of the sea, and Tartarus, in which are the springs of sacred rivers, sympathize with the troubles of Atlas.

Ver. 433. κελαινὸς Ἄϊδος δ'.] "The construction is, κελαινὸς Ἄϊδος μυχὸς ὑποβρέμει γᾶς, "and the black abyss of Pluto resounds under the earth". "So miserable is the condition of Atlas that even the pitiless Pluto feels concern for him." SCHÜTZ. "Ἄϊδος, gen. from Ἄϊς, the same as Ἀΐδης or Ἀΐδης, but having the *spiritus lenis*. 'Ἐν ᾧ οὐδέν ἐστιν ὀργῶν." BLOMF.

Ver. 435. ἀγνοῦντων.] "Purely-flowing"; flowing clear and undefiled. Καθαρὸν ρεῦμα ἔχόντων. Schol. A.

Ver. 436. After a long interval of silence, Prometheus does not return to the consideration of his own ill fortunes, but, in again addressing the chorus, assures them that his forbearance from speaking has not been caused by pride or obstinacy, χλιδῇ or αὐθαδίᾳ. BOTHE.

Ver. 437. συννοίᾳ.] "Reflection" on his ill-treatment. Κατὰ νοῦν φροντίδι. Schol. B.

Ver. 438. προυσελούμενον.] "Ignominiously treated", προπηλακίζόμενον, ὑβριζόμενον, is the sense universally given to this

word. But its origin and formation are still doubtful. The form in the text, which Dindorf and other modern editors have adopted, was proposed by Porson from the Etym. Mag. p. 690, 11: *Προσέληνοι: προσελεῖν* (vulgò *προσελλεῖν*, vide Dind.) *λέγουσι τὸ ὑβρίζειν· καὶ οἱ Ἀρκάδες, ἐπειδὴ λοιδορητικοὶ εἰσι· οὕτως ἐν ὑπομνήματι Προμηθέως δεσμώτου.* For *ὑπομνήματι* we should read *τῷ δράματι*; and the words are in other respects faulty, and seemingly misplaced; for though the Arcadians were well acquainted with the term *προσέληνοι*, the verb *προσελεῖν* appears to have had no connexion with it. It occurs only in one other passage of Attic Greek, Aristoph. Ran. 730, where the Ravenna manuscript gives the form which Porson suggested. Dawes, in his *Miscellanea Critica*, p. 164, would derive the simple *ἐλεῖν* from *ἔλος*, "a marsh", or piece of miry ground, so as to make the signification of *προσελεῖν* exactly the same as that of *προπηλακίζειν*, "to besmear with clay or dirt." The first syllable of *προ-ἐλεῖν*, he thinks, might be lengthened by the insertion of the digamma, *προφέλεῖν*, and then, by making the aspirate equivalent to sigma, (as in *ὑπέρ*, *super*,) it would become *προφσελεῖν*, whence might result *προσελεῖν*. But the great objection to this derivation is that it does too much violence to *ἔλος*, "a marsh", to force it to signify merely *πηλός*, "clay or dirt". Buttmann's derivation of it from a supposed verb *ἔλω*, or, with the digamma, *φέλω*, "to tread or trample", which he thinks to be the origin of *ὄλη*, "barley trodden out", and allied to *ἄλέω*, "to tread or grind", as well as to *ἐλάω* and *ἐλαύνω*, "to drive", has found more favour. Noticing that Hesychius gave also the form *προυγελεῖν*, and observing that *πρεῖγυς* in the Dorico-Æolic dialect was written *πρεῖγυς*, he conceived that for the *γ* might be substituted *σβ*, thus getting *προσβελεῖν*, or, exchanging *β* for *φ*, *προ-σφελεῖν*, akin to *σφέλας*, "a footstool", and *σφάλλειν*, "to trip up the heels". Thus he considered it established that there had been a verb *ἔλω*, "to tread", and that of *πρὸ* and *ἔλω* the word *προσελεῖν*, signifying "to trample upon", similar to the Latin *proculcare*, must be compounded. It may be so; the word may be from *πρὸ* and *ἔλω*: but Buttmann, even if we admit that he has accounted for the introduction of the *σ*, has given us no material for the moulding of the first syllable into *πρου*.

The common reading, that of most manuscripts, was *προσελούμενον*. Some few have *προσηλούμενον*, and Henry Stephens and Turnebus mention *προσσιλλούμενον*, whence Garbitius made *προσιλλούμενον*, as if from *σίλλος*, *carmen satyricum*; but this is a word of later origin. Hermann inserts in his text, from conjecture, *προσεσελούμενον*, from *σελεῖν*, the same as *σέλλειν*, and cognate, he thinks with *εἰλεῖν* and *ἴλλειν*, and meaning "to whirl,

throw, shake," so that *προσσελεῖν* will mean "to hurl at" or "attack", or "insult".

Ver. 439. *θεοῖσι τοῖς νέοις τούτοις.*] "These new gods"; the words being uttered with something of sarcasm. After Prometheus had suggested to Zeus the means by which he overcame the Titans, he assisted him also in settling τὸ προσῆκον ἀξίωμα ἐκάστῳ θεῷ, the proper distinction and privilege for each of the gods that took part with him. Schol. A. These gods are called *new* as opposed to οἱ πάρος θεοί, 404.

Ver. 441. *εἰδυῖαισιν ἂν ὑμῖν λέγοιμι.*] *Μακρηγορεῖν ἐν εἰδόσιν οὐ βουλούμενος.* Thuc. II. 36. BOTHE.

Ver. 442. *τὰν βροτοῖς δὲ πῆματα.*] "But as to the troubles [or inconveniences, or deficiencies] that existed among mortals." Those, namely, which are described in 447—457. *Τὰς ἀνθρώπων βλάβας, ἃς εἶχον πρῶην.* Schol. A. Brunck and Schütz adopted from one MS. *πταίσματα*, meaning the offences of Prometheus towards Zeus on account of what he had done for mortals.

Ver. 443. *νηπίους.*] "Senseless", like infants. *Ἄφρονας.* Schol. B.

Ver. 444. *φρενῶν ἐπηβόλους.*] *Consilii participes*, "possessors of understanding". "A metaphorical expression, from the hitting of a mark. Timæus, p. 116, *Ἐπήβολοι, οἱ ἐπιτυχῶς βάλλοντες ἢ οἱ ἐντυγχάνοντες.* Soph. Antig. 492, *Λυσσῶσαν αὐτήν, οὐδ' ἐπήβολον φρενῶν.*" BLOMF.

Ver. 445, 446. *μέμψιν, κ.τ.λ.*] "Not having any complaint against men", not charging them with ingratitude or any other kind of offence towards me, "but [merely] stating my own goodwill towards them [as shown] in the benefits which I bestowed upon them". "Æschylus makes Prometheus add this observation about μέμψις, in order to prevent the spectators from conceiving any unfavourable feeling towards Prometheus." SCHÜTZ.

Ver. 448. *Κλύοντες οὐκ ἤκουον.*] "Hearing, they did not hear" to any purpose. As in Isaiah, VI. 9, "Hear ye indeed, but understand not; and see ye indeed, but perceive not." Also Matth. xiii. 14, *atque alibi.* Some distinguish κλύω and ἀκούω, (which are often used together,) making κλύω mean mere hearing with the ear; ἀκούω, hearing with the understanding.

Ver. 449. *ὄνειράτων ἀλγικιοὶ μορφαῖσι.*] "Like images in dreams." Not indicating the weakness and imbecility of mankind, as the Scholiast interprets it, (*ἦτοι μηδὲν ὄντες*), but intimating that men moved about from place to place without any apparent reason or object, purposeless and listless, like the figures which we see in dreams, flitting hither and thither we cannot discern why. *Ἄτερ γνώμης τὸ πᾶν ἐπρασσον.* Ver. 456. *Τὸν μακρὸν βίον,* "the whole length of their life." Long as

their life was, they made no good uses of it. For *βλον* the general reading is *χρόνον*.

Ver. 450. *ἔφυρον εἰκῇ πάντα*.] The consequence of such want of purpose was, that "they mixed up everything in confusion"; they did nothing at the right time or in the right place; they made no useful discoveries, nor effected any improvements in their condition.

ib. *πλινθυφεῖς*.] "Made of brick." "Euryalus and Hyperbius, two brothers at Athens, were the first that built houses of brick; previously caves were the only houses. Plin. H. N. VII. 56." STANLEY.

Ver. 451. *προσείλους*.] "Turned towards the sun." Such as might at once shelter them from the rain or cold, and allow them to enjoy, in fine weather, the warmth of the sun's rays. *Εἰλη*, "the sun's brightness", "the sunshine". "Photius, in Lex. *Πρόσειλος*: πρὸς τὴν τοῦ ἡλίου ἀγγὴν ἐστραμμένος. Virg. Georg. III. 302, *Et stabula à ventis hiberno opponere soli, Ad medium conversa diem*." BLOMF. "*Ἦσαν* for *ἦδεισαν* or *ἦδεσαν*, as *ἦσμεν* for *ἦδειμεν*." SCHÜTZ.

Ver. 452. *κατάχυρες δ'*.] "But digging under ground."

ib. *ὥστ' ἀήσυροι μύρμηκες*.] "Like emmets light as air"; easily blown about by the wind. "The word", says Mr. Paley, "is from *ἀήτης*, with the termination *υρος*, as in *ἄλμυρός*, and is for *ἀήτυρος*. The quantity shows that it has nothing to do with *σύρειν*, as some grammarians supposed. Compare *ἔφυρος*, *εὔρος*, *αὔρα*, connected with *ζόφος*, *ἡώς*, *ἀήρ*. Buttmann, Lexil. in *ν. ἀήρ*, § 8."

Ver. 453. *ἄντρων ἐν μυχοῖς ἀνηλίοις*.] "In the sunless recesses of caves." As they could not build houses looking toward the sun, they were compelled to shelter themselves in caves, into which the sun's beams did not penetrate. *Tum primum subiere domos: domus antra fuerunt*. Ov. Met. I. 121. '*Ἀνήλιος* is opposed to *πρόσειλος*."

Ver. 454—456. *οὐδὲν—τέκμαρ—βέβαιον*.] "No sure sign"; no certain indication when one season ended and another began. They had no precise knowledge on this point, but depended merely on their sensations of heat or cold, until I taught them to observe the risings and settings of the stars.

Ver. 458. *δυσκρίτους*.] "Hard to be discerned". This epithet is intended to refer to both *ἀντολάς* and *δύσεις*. Mr. Blakesley, on Herod. II. 4, referring it only to *δύσεις*, says that the difficulty lay in discerning between the apparent and the heliac setting of a star.

Ver. 459. *ἀριθμόν, ἔξοχον σιφισμάτων*.] "Arithmetic", or computation by numbers, "the most excellent of inventions." It was the Pythagoreans who attributed this preeminence among

sciences to that of numbers (Jamblich. Vit. Pythag. c. 17); but there is no reason for pronouncing Æschylus a Pythagorean, as Stanley pronounces him, for what he here puts into the mouth of Prometheus. Some ascribe the invention of arithmetic to Palamedes. In Stobæus, Ecl. Phys. 1, 2, are some lines which, as Hermann observes, seem to have been extracted from the Palamedes of Euripides, and which bear a near resemblance to this passage of Æschylus:

ἀριθμὸν εὐρὼν ἔξοχον σοφισμάτων
βίον διώκησ' ὄντα πρὶν πεφυρμένον
θηρῶν θ' ὁμοιον· πρῶτα μὲν τὸν πάνσοφον
ἀριθμὸν εὐρηκ' ἔξοχον σοφισμάτων.

The first verse is superfluous. One reason why the Pythagoreans so highly esteemed the science of calculation was that it existed in the mind of the Great Artificer before he proceeded to form the world. Aristot. Eth. lib. 1.

Ver. 460. γραμμάτων τε συνθέσεις.] "And combinations of letters." Letters are another invention attributed by some to Prometheus. It was the object of Æschylus to make the number of benefits that he is imagined to have conferred on mankind as large as possible.

Ver. 461. μνήμης ἀπάντων, κ.τ.λ.] "The instrument of the memory" or record "of all things, the mother of the Muses." By mother of the Muses is meant the parent and nurse of literature, the means of all knowledge of the past. Mnemosyne or Memory is called the mother of the Muses by Hesiod. Theog. 54, 916.

Ver. 462. κνώδαλα.] "Beasts". Oxen are chiefly meant. Some commentators think asses and mules may be added. Horses are mentioned afterwards.

Ver. 463. ζεύγλαισι δουλεύοντα σώμασιν θ'.] There has been much dispute how these words, and those immediately following should be pointed and understood. There are editors who put a colon after δουλεύοντα, and connect σώμασιν with the subsequent words, some carrying the σώμασιν on even to the horses. But the proper mode of interpreting the passage seems to be to put a colon after γένοιθ', and to consider all that precedes that word to be said of oxen. The sense will then be something like this, "Serving with their collars and with [the strength of] their bodies, that they might be substitutes to mortals in their severest toils." There is something of awkwardness, as Schütz thinks, in thus joining ζεύγλαισι and σώμασι, *cum prius nec opponi posteriori, nec cum illo componi commodè possit*, and in making the datives equivalent to Latin ablatives; yet there is, he justly considers, no other mode of ordering the words as long as they are read as they now are; and in his difficulty he

admitted into his text Pauw's infelicitous conjecture *σάγμασιν*. But this alteration of the text has found no favour with any subsequent critic. Hermann thinks that all perplexity may be removed by understanding *σώμασιν*, not of the bodies of the beasts, but of the bodies of those who ride on them, and, finding in Eustathius, Hesychius, and Suidas the words *σωματηγός* and *σωματηγεῖν*, referring to mules, he considered that the *σώμασιν* of Æschylus must be understood only of those animals. But I think there can be little doubt that *σώμασιν* is spoken of the same kind of animals that wear the *ζεύγλαι*: nor is there any indication, in the phraseology of the whole passage, that Æschylus had in his mind any other animals than oxen and horses. As to the punctuation that separates *σώμασιν* from *δουλεύοντα*, and joins it with what follows, it is properly characterized by Hermann as extremely forced; and it would certainly require much persuasion to make it credible to all readers that Æschylus stopped at *δουλεύοντα*, and began a new phrase with *σώμασιν* δ'.

Διάδοχοι μεγίστων μοχθημάτων, too, especially in connexion with *ἔξευξα ἐν ζυγοῖσι*, must surely be spoken of beasts as relieving mankind of heavy toils by drawing carriages and ploughing, not by enabling them to ride merely to exempt them from walking, for walking can scarcely be reckoned among the *μέγιστα μοχθήματα*. Both the scholiasts, moreover, take *κνώδαλα* to mean *βόας*, and understand them as *δουλεύοντας καὶ ἐν ζεύγλαις καὶ ἐν σώμασι*, which must mean "serving mankind both in the collars put upon them and with their own bodies," not under the bodies of riders sitting on them. And the expedient of understanding *ἐν* with these two datives, it may be observed, releases us from the necessity of considering them exactly the same as Latin ablatives.

Reverting then to Schütz's other notion, respecting the awkwardness of joining *ζεύγλαισι* and *σώμασι*, we may consider that, when taken in their right significations, they may be, if not compared, very fitly joined. *Ζεύγλη*, remarks Garbitius, signifies that part of the yoke into which the neck of the beast is inserted; and "it seems here", he adds, "to be used for the neck itself, with which the beast pulls, and to which the poet then adds the body, having regard to the nature and service of oxen, which labour for man not only with their necks but with their whole bodies." To take *ζεύγλη* for the neck, however, is to go too far; but it may very well be contemplated as the artificial assistance which man affords to the ox, in opposition to *σῶμα*, which means the ox's natural power. The two may then be very properly taken together, and the sense will be that oxen serve men *both with the artificial means with which*

man supplies them, and by the exertion of their own natural strength.

Ver. 465. *φιληνίους.*] I.e. ὥστε φιληνίους εἶναι, "Obedient to the reins" when driven in chariots.

Ver. 466. *ἄγαλμα, κ.τ.λ.*] "An ornament of the most sumptuous luxury." Τὸ γὰρ ἐποχεῖσθαι ἵπποις, πλουσίων ἐστὶ. Schol. A. Æschylus perhaps intended to dissuade his countrymen from that indulgence in expensive horses and chariots which was afterwards carried to so extravagant a height by Alcibiades.

Ver. 468. *λινόπτερα.*] "Linen-winged", or "sail-winged".

Ver. 472. *αἰκίς.*] "Unseemly". A contraction of ἀεικίς. The Chorus intimates that it was humiliating to Prometheus.

ib. ἀποσφαλεῖς φρενῶν πλανᾷ.] "Deprived of your judgment, you err", that is, you have erred. Having failed to consult your own good sense, you have done wrong.

Ver. 474. *καὶ σεαυτὸν—ἰάσιμος, sc. εἶ.*] "And as to yourself, you have no means to find with what sort of medicines you are curable." Hermann has tampered with this passage, and, by striking out πλανᾷ and thrusting in κακοῖς before ἀθυμεῖς, has, in conformity with what Porson said of him, made a sound place corrupt.

Ver. 477. *πόρους.*] Μηχανάς. Schol. A.

Ver. 478. *τὸ μὲν μέγιστον.*] "The Chorus's comparison of Prometheus to an unskilful physician recalls to his memory what he had taught mankind in the art of healing. Thus Æschylus judiciously maintains the connexion of the dialogue; and represents Prometheus, at the same time, as so sustained by the consciousness of his own merits, that he makes no reply to what the Chorus had remarked to him by way of censure, but merely takes occasion from it to proceed with the statement which he had commenced." SCHÜTZ.

Ver. 479. *οὐκ ἦν ἀλέξῃμ' οὐδέν, κ.τ.λ.*] "There was no kind of remedy, either to be eaten, or to be spread as ointment, or to be drunk."

Ver. 481. *κατεσκέλλοντο.*] "They pined away to skeletons." Κατεσκελετοῦντο, κατεφθίνοντο. Schol. A.

Ver. 484. *ἐστοίγησα.*] "I arranged". Διεκόσμησα καὶ διεταξάμην. Schol. A. Much the same as διώρισσα in ver. 489.

Ver. 486. *ὑπαρ.*] "A true vision"; a sign to be depended upon. "Hom. Od. XIX. 547, Οὐκ ὄναρ, ἀλλ' ὑπαρ ἐσθλόν, ὃ καὶ τετελεσμένον ἐσται. Ammonius says, Ὑπαρ differs from ὄναρ, inasmuch as ὑπαρ is a clear and certain vision, but ὄναρ is merely a fantasy in sleep." BLOMF.

ib. κληδῶνας τε δυσκρίτους ἐγνώρισ' αὐτοῖς.] "And I made known to them omens-from-voices, hard to be discerned" or interpreted. The derivation of κληδῶν shows that sounds from

voices, real or fancied, must have been the original signification of the word. Suidas has, *Κληδών, φήμη, μαντεία· καὶ κληδονισμοί, αἱ διὰ τῶν λόγων παρατηρήσεις*. Other sounds, such as were thought ominous, might perhaps occasionally be called *κληδόνες*.

Prometheus here enumerates seven kinds of divination; the first from dreams; the second from ominous voices or sounds; the third from portents by the way; the fourth from flights of birds; the fifth from the entrails of animals; the sixth from sacrifices; the seventh from observation of flames.

"Whoever remembers how diligently the ancients studied every kind of omen and divination, and how religiously not only the ignorant multitude, but even the noblest and wisest of men, regarded this superstition, will not wonder at this prolixity of Prometheus in specifying the various sorts of vaticination, and the merit which he is made to take to himself for having instructed mankind in this species of learning." SCHÜTZ.

Ver. 487. *ἐνοδίους τε συμβόλους*.] "And signs from meetings on the way"; omens from objects that struck the sight of persons when they were commencing a journey. Such were the eagles devouring a hare that caught the attention of Agamemnon, which are called *ὄδιον κράτος*, Agam. ver. 112. Several are enumerated in Horace, Od. III. 27.

Ver. 488. *γαμψωνύχων—οἰωνῶν*.] "Of large birds with crooked talons." Omens from the larger kind of birds, especially birds of prey, were considered most worthy of attention. *Ξεθρῶς*: see ver. 102.

Ver. 489. *οἰτνίς τε δεξιόι, κ.τ.λ.*] "Both those that are auspicious in their nature, and those that are of ill omen." The ancient Greeks, in looking for omens from the flight of birds, turned their faces towards the north; and the birds which were seen eastward, or to the right, were thought propitious, but those that were to the west, or on the left, were deemed of an opposite character. Hector, in his depreciation of the auguries recommended to him by Polydamas, Il. XII. 237, says that he neither cares whether birds fly on the right, towards the east and the sun, or on the left, towards the west and the darkness. The reason of the distinction is here intimated; for the birds on the right flew towards the quarter where the sun rises, the region of light and cheerfulness, and were therefore thought auspicious, but those on the left towards the part where the sun sinks into obscurity and gloom, and were therefore deemed of ill omen. Such is the reason given by Potter in his *Antiquities of Greece*, Vol. I. c. 15.

Ver. 490. *δαίταν*.] "Mode of life", that is, habits. I ascer-

tained their habits and dispositions, so as to determine how they were affected one to another.

Ver. 491. *τίνες ἔχθραι τε, κ.τ.λ.*] “And what were their enmities, and likings, and associations, one with another.” The term *συνεδρῖαι* is illustrated by Abreschius from a passage in Aristotle’s History of Animals, lib. IX. c. 1, in which he says that “To animals of prey all other animals are hostile, and they to other animals; for it is on other animals that they feed; whence augurs study to mark their *διεδρῖαι* “discords” and *συνεδρῖαι* “associations”, calling those which are inimical to one another *διεδρα*, and those that are at peace with each other *σύνεδρα*”: which we may translate “antipathetic” and “sympathetic”.

Ver. 493. *σπλάγγνων τε λειότητα.*] “And the smoothness of the entrails” in sacrifices. “The soothsayers carefully observed whether the entrails, especially the liver, were plump and shiny, or rough and shrivelled.” See Cic. De Divinat. II. 12, 13. SCHÜTZ.

ιβ. καὶ χροιάν τίνα, κ.τ.λ.] “And what colour having, they would be acceptable to the gods”, i.e. what colour they must have in order to be acceptable. *Πρὸς ἡδονήν* the same as the Latin *cordi*. The colour would be unfavourable if it was at all unnatural.

Ver. 495. *χολῆς λοβοῦ τε, κ.τ.λ.*] “The varied favourable appearance of the gall and liver.” *Εὐμορφία* is in apposition with *χροιάν*, and explanatory of it, perhaps with some reference also to *λειότητα*. Prometheus taught mankind what varieties of colour and form in the liver and other inwards, but in the liver especially, were to be considered of good or ill omen. *Λοβός, τὸ ἄκρον τοῦ ἥπατος*. Schol. B. If the *λοβός* was wanting, it was one of the worst of omens, as may be seen in Eurip. Electr. 826. Pythagoras the soothsayer foretold the death of Alexander because the liver of a victim had no *lobos*. Arr. Exp. Alex. lib. VII. Julius Obsequens, observes Schütz, will furnish a hundred examples of the particulars here mentioned. Or see Potter’s Antiq. of Greece, vol. I. ch. 14.

Ver. 496. *κνίσῃ τε κῶλα, κ.τ.λ.*] “And having burned in the fire the limbs covered with fat, and the long chine, I guided mortals to an art hard to be understood.” *Κῶλα τὰ τῶν μνηρῶν ὀστά*. Schol. A. See Hom. Il. I. 460. *Τέχνην, τὴν θυματικὴν μαντείαν*, the art of divination from animals offered in sacrifice.

Ver. 498. *φλογωπὰ σήματα ἔξωμμάτωσα.*] “I made their eyes clear as to the signs from flames”; I gave them as it were new eyes, so that they should be able to discern the signs. This seems to be the true interpretation of *ἔξωμμάτωσα*, sc. *αὐτούς*,

φλογωπὰ σήματα being governed by a preposition understood. The simple ὀμματώω means "to furnish with eyes", to give eyes to that which has none. Thus Dædalus, Diod. Sic. IV. 76, is said to have been ὁ πρῶτος ὀμματώσας ἀγάλματα, the first who made statues with (open) eyes, when all preceding artists had made their statues τοῖς ὀμμασι μεμνκότα, with their eyes closed, from want of skill to represent the eye properly. So, too, in Choeph. 851, we have Οὔτοι φρέν' ἄν κλέψειεν ὀμματωμένην, "he will not be able to delude a mind endued (as it were) with eyes", that is, perspicacious and clearly-discerning. Hence the word might easily be used in the sense of "to make to see", "to enlighten the eyes", as in Suppl. 481, Συνήκας, ὀμματίωσα γὰρ σαφέστερον, "you understand, for I have made you see more clearly." Such will be the sense of ἐξομματώω in this passage, as it is also in Aristoph. Plut. 635, cited by Blomfield, Ἐξοματῶνται καὶ λειάμπρυνται κόρας. This interpretation is moreover supported by the older Scholiast, Τὰ φλογωπὰ σήματα—βλέψαι ἐποίησα, sc. θνητούς. As Prometheus ᾤδωσε θνητούς ἐς τέχνην, so ἐξοματῶσε θνητούς ἐς σήματα, as he put them in the way to the knowledge of the one, so he opened their eyes to discern the other.

The signs, as Schol. B. interprets, were τὰ διὰ τῆς φλογὸς γινόμενα πρὸς τὸ μαντεύεσθαι, and are well illustrated by the following verses of Seneca's Oedipus, cited by Stanley, in which Tiresias says,

Utrumne clarus ignis et nitidus stetit,
Rectusque purum verticem ad cœlum tulit,
Et summam in auras fusus explicuit comam,
An latera circa serpit incertus viæ,
Et fluctus ante turbidus fumo labat.

Ver. 309—313.

ib. πρόσθεν ὄντ' ἐπάργεμα.] "Which were previously hard-to-be-discerned." Ἐπάργεμα denotes that there was as it were a film between the sight and the object. Ἀργεμον is the opaque matter in the eye which produces cataract; ἐπάργεμος, spoken of an object, will signify that it appears as if it had such obscuring matter spread over it or enveloping it.

Ver. 500. ξερεθε δὲ χθονός, κ.τ.λ.] "The discovery of metals is attributed to various other persons in Pliny, H. N. VII. 56." STANLEY. "But Æschylus paid little regard, on this point, to either history or tradition, being solely intent on magnifying and multiplying the services of Prometheus to mankind." SCHÜTZ.

Ver. 504. μάτην φλύσαι.] "To make an idle boast." φλυαῖν, Schol. B. "From φλέω, to boil", comes a large crop of

derivatives, all conveying the notion of *lightness*, or *emptiness*, or *tumidity*." BLOMFIELD.

Ver. 505. συλλήβδην.] "Comprehensively". Συλληπτικῶς, ὡς δι' ὀλίγων πολλὰ εἰπεῖν, συντόμως. Hesych.

Ver. 507. μὴ νυν βοροῦς—ᾠφέλει.] "Do not assist mortals", that is, do not speak as if you still desired to assist them, should you be hereafter in a condition to do so. In his present state Prometheus was powerless to aid even himself. Comp. σέβει, ver. 543. Observe that the νυν is enclitic.

ib. καιροῦ πέρα.] "Ἐξω τοῦ πρόποντος. Schol. B. "Beyond what is fitting"; that is, immoderately, unduly. The chorus expresses its confidence that if Prometheus will abstain from using language offensive to Zeus, he will at length be pardoned and released, and attain a position of power and influence not inferior to that of Zeus himself.

Ver. 508. ἀκήδει.] Ἀμέλει. Schol. B.

Ver. 511. οὐ ταῦτα ταύτῃ Μοῖρᾴ πω τελεσφόρος κρᾶναι πέπρωται.] "Fate, which brings events to pass, has not yet determined to accomplish these things in this way." This mode of translating the passage, which makes πέπρωται active, seems preferable to the other method, "Fate is not destined as yet to bring these things thus to an end", which makes πέπρωται passive. It seems preferable, because an active sense of πέπρωται agrees better with the adjective τελεσφόρος, and with what follows in ver. 515, seqq., where it is said that the Μοῖραι are the οἰκιστῆρες of ἀνάγκη, and more powerful than Zeus himself. Mr. Paley, though he has nowhere else seen πέπρωται used personally, thinks that it is indisputably so used here; and Bothe commends Schütz for preferring to translate it *decrevit*.

Ver. 512. μυρίαις.] "Innumerable", infinite. It has no reference to length of time, and there is therefore no reason that the commentators should refer to μυριετῇ χρόνον in ver. 94.

Ver. 513. καμφοθείς.] "Bowed down", oppressed. The same expression is used ver. 237, 306.

ib. φυγάνω.] "I escape", that is, I am to escape, or I shall escape. See on ἀποσυλάται, ver. 171. Φεύξομαι, Schol. B. Brunck would read φυγανῶ, as also in ver. 525.

Ver. 514. τέχνη.] Hence it appears that Prometheus understood the Chorus as intimating that it was by some art or stratagem that he was to recover his liberty and influence.

Ver. 515. τίς οὖν ἀνάγκης ἐστὶν οἰκιστῆρής;] "Who then is the director of necessity?" Since certain events must come to pass, who is it that guides them to their accomplishment? Οἰκιστῆρής the same as οἰκονόμος ver. 149.

Ver. 516. Prometheus replies, The Fates and the Furies.

The Fates direct, says Schütz, and the Furies execute. *Μνήμονες, μνημονεύουσαι τῶν παρ' ἀνθρώποις κακῶν*. Schol. B.

Ver. 517. I read this verse interrogatively, with most editors, as a question on the point is more consistent with verse 515 than an affirmation. Yet Hermann prefers to take it uninterrogatively; and so it is given in some editions of Dindorf.

Ver. 518. *οὐκουν ἂν ἐκφύγοι γε, κ.τ.λ.*] “Assuredly he would not escape what is destined”; that is, he would not by any contrivance be enabled to escape it. *Τὴν πεπρωμένην μοῖρην ἀδύνατά ἐστιν ἀποφυγεῖν καὶ τῷ θεῷ*. Herod. I. 91. There is here an allusion to the prophecy about Thetis, ver. 768.

Ver. 520. *Τοῦτ' οὐκέτ' ἂν πύθοιο.*] “This you would not yet learn”; you would not discover it by any inquiry, for the time for its being known is not yet come. Comp. ver. 518.

Ver. 521. *ἤπου τι σεμνόν, κ.τ.λ.*] “Assuredly it is something of grave import that you conceal from us.”

Ver. 522. *ἄλλου λόγου μέμνησθε.*] “Speak of some other subject.” Prometheus puts a decided stop to their questions.

Ver. 524. *τόνδε γὰρ σώζων, κ.τ.λ.*] See ver. 175—178. *Ἰνα γὰρ αὐτὸν εἶπω, ἐκλύσεται με Ζεὺς τοῦ δεσμοῦ*. Schol. B.

Ver. 526. As the argument of this chorus, the daughters of Ocean wish that they may always enjoy the favour of the inhabitants of heaven, never incurring their displeasure either by neglect or by offence. They observe that a life free from trouble is the most desirable, but that they are much concerned to see Prometheus so afflicted, because, having disregarded the laws of the gods, he had befriended and benefited men, who could make him no return for his services, but are weak and helpless, and unable either to defeat or to alter what Zeus has decreed. They then speak of the happiness which Prometheus formerly enjoyed when he married their sister Hesione. But it must be observed that Æschylus makes the daughters of Ocean, unmindful of their divine nature and origin, speak of sacrifices like mortals, who court the favour of the gods by oblations. MINCKWITZ.

ιβ. μηδ' ἄμ' ὁ πάντα νέμων, κ.τ.λ.] “Never may Zeus, who orders all things, set his power in opposition to my intention.” Never may I, like Prometheus, purpose to do anything that may provoke Zeus's displeasure. Never may Zeus have cause to punish or censure any act of mine.

Ver. 530. *μηδ' ἐλινύσαιμι, κ.τ.λ.*] “Nor may I be slow in approaching the gods in pious banquets, performed-with-sacrifices of-oxen, by the inextinguishable stream of our father Oceanus.” Both the Scholiasts interpret *θολναῖς* by *θυσῖαις*, making them the same as *sacrifices*. Pauw would understand merely feasts of the gods, at which the nymphs would wait; but Schütz

justly observes that the single word *όσαις* is sufficient to overthrow that mode of interpretation. *Μηδέποτε παυσαίμην τοῦ τιμᾶν τοὺς θεούς, καὶ θυσίας τούτοις προσφέρειν.* Schol. A., who also explains *βουφόνους, ταῖς μεγάλους ποιούσαις φόνους καὶ σφαγὰς τῶν ἱερειῶν.* Who would kill the oxen for the nymphs we are not told.

Ἄσβεστος, ἀκατάπαυστος. Hesych. Much the same as *ἀκοίμητος*, ver. 189.

Ver. 534. *μηδ' ἄλλοιμι λόγοις.*] "Nor may I give offence by my words," such as Prometheus has given by his expressions of boastfulness and obstinacy.

Ver. 535. *τόδ'.*] "This", that is, this desire to honour the gods, and never to displease them. Hermann alters this verse to *μάλα μοι τοῦτ' ἐμμένει*, to suit the corresponding verse in the antistrophe, which in the common editions is *ἰδίᾳ γνώμῃ σέβει*, but is altered by Dindorf to *αὐτόνῳ γνώμῃ σέβει.* *Τοῦτο* is certainly preferable to *τόδε*, as it refers to what precedes, but this distinction between the two is not invariably observed.

ib. ἐκτακείη.] *Ἐκ μεταφορᾶς τοῦ κηροῦ.* Schol. A. Never "be melted out", as it were.

Ver. 536. *αἰδύ τι, κ.τ.λ.*] "It is something sweet [to me] to pass through the length of life with hopes that give confidence, enlivening my mind with bright exhilarations." *Θαρσαλέαις, ποιούσαις θάρσος.* *Τέλνειν, διαβιβάζειν.* Schol. B. Blomfield adduces *Æstivam—tendere noctem* from Hor. Ep. I. 5, 10.

Ver. 540. *φρίσσω δέ, κ.τ.λ.*] But a different feeling comes over me as I behold the consequences of thy disobedience and self-will, Prometheus; "and I shudder as I look upon thee harrassed with incalculable sufferings." *Διακναίόμενον*, ver. 94. After this word four syllables have dropped out of the text. The scholia afford no indication as to what they may have been. Hermann supposes that they formed some adverb, such as *cruelly* or *miserably*. Minckwitz fills up the hiatus with the words *βουλαῖς θεῶν*, a conjecture not likely to meet with general approbation.

Ver. 543. *αὐτόνῳ γνώμῃ.*] "Self-willed determination." *Αὐτόνῳ* is Dindorf's conjecture for *ἰδίᾳ*, to suit the strophe.

ib. σέβει.] On the present for the past tense, see ver. 507.

Ver. 545. *φέρε'.*] With *φέρε*, "come" is to be understood some such verb as *consider, reflect*. The Scholiasts give *σκόπησον*.

ib. ὅπως ἄχαρις χάρις.] "How unserviceable a service" it was; how little you yourself have been profited by the benefits which you conferred upon mortals. *Æschylus* was fond of this play on words, as *πόλεμος ἀπόλεμος*, ver. 906, *νᾶες ἄννας*, Pers. 677; and *χάρις ἄχαρις* is repeated *Agam.* 1524, *Choeph.* 42.

ib. ὦ φίλος.] The nom. for the voc., as in Homer, φίλος ὦ Μενέλαε. ὦ φίλος occurs also in Iph. Taur. 830.

ib. εἰπέ, ποῦ τίς ἀλλὰ;] "Tell me, where is any aid" in mortals?

Ver. 546. ἐφαμερίων.] See ver. 83, 253, 947.

Ver. 547. ὀλιγοδρανίαν ἄικυν.] "Powerless imbecility." Ὀλίγος and δραίνω for δράω. Ὀλιγοδρανέω and ἄικυς are Homeric.

Ver. 549. ἰσόνειρον.] "Dream-like"; having no more strength, as it were, than figures seen in a dream. Stanley quotes Eurip. Phoeniss. 1736, ὅστ' ὄνειρον ἰσχὺν ἔχων. Σκιάς ὄναρ ἀνθρωποι, says Pindar, Pyth. VIII. 135. Aristophanes, says Blomfield, appears to have had his thoughts on these lines in Av. 685, where he heaps similar epithets on mankind.

Ver. 550. ἀλαόν.] Ἀπροόρατος τοῦ μέλλοντος. Schol. A. Ἐμπεποδισμένον, "involved".

Ver. 551. Τὰν Διὸς ἀρμονίαν.] "The fixed order or law of Zeus." Τὸν ὄρον. Schol. B.

ib. παρεξίασι.] "Will go beyond," the future tense, not the present. The same sentiment is in Od. V. 103.

Ver. 555. τὸ διαμφίδιον, κ.τ.λ.] Διαμφίδιον δὲ τὸ μέλος τὸδε προσέπτα μοι, "and of-a-quite-different-character did this strain come upon me," ἐκεῖνό τε, "and that", i. e. from that, "which I sang around your bath and couch at your union in marriage, when, having prevailed on our sister Hesione with your nuptial-presents, you led her off as your bride to-share-your-bed." These nymphs sang a cheerful song at the marriage of Prometheus; they now lament in mournful strains over his sufferings. Διαμφίδιον, ἄλλοῖον, διαπαντός κεχωρισμένον· ἀμφὶς γὰρ χωρὶς. Hesych. Προσέπτα is not *flitted to my ears*, but *came into my mind*, ἐπήλθε κατὰ νοῦν, Schol. B.; I was inspired, as it were, to chant the dirge which I have now chanted. Ἰότατι, "union" or "uniting", from the old word ἰός, unus, seems to be the best sense. Συνελεύσει, Schol. B. Ἔδνα were presents offered by the bridegroom to the bride.

SCENE VI.

"The arrival of Io breaks off the song of the Chorus, and prevents the dialogue between them and Prometheus from being resumed to the weariness of the audience. Io is very appropriately introduced, as being the daughter of Inachus, who was brother to the sea-nymphs constituting the chorus. Her coming at this time, too, is attended with no improbability, for, in her distracted wanderings hither and thither, she might easily turn

her steps towards the desert rock on which Prometheus was bound. Nor could any more effective contrivance have been found to magnify the tyranny and cruelty of Jupiter for the purpose of the drama, than the production of Io on the stage, who had been exposed to the vengeance of Juno, and thrown into her present condition of destitution and suffering, by Jupiter's extravagant indulgence of his passions." SCHÜTZ.

The episode of Io is well adapted to the subject of the play, inasmuch as Prometheus foretells what is to happen to her, and intimates that some one who should be fourteenth in descent from her should be his deliverer. Schol. A.

Ver. 561. *Τίς γῆ; τί γένος;*] Io enters with exclamations of surprise and astonishment. She neither knows to what land she has come, nor recognizes the Ocean-nymphs standing round Prometheus.

ib. *τίνα πῶ λεύσσειν τόνδε, κ.τ.λ.*] Nor does she know what to think of Prometheus himself, but exclaims, "whom shall I say this is, that I see here tormented in fetters on the rock?" Of *χειμαζόμενον* it is difficult to give the full force, because it is said not only of the affliction which Prometheus was evidently suffering, but also with an allusion to the wintry aspect of the scene. Not to be translated "storm-tossed", as some have absurdly rendered it, forgetting that Prometheus was fixed. "*Χαλινοὶ πέτρινοι*", "rocky fetters", a bold expression for "fetters fixed to the rock." SCHÜTZ.

Ver. 563. *τίνος ἀμπλακίας ποινή σ' ὀλέκει;*] "For what offence does punishment [thus] afflict thee?" "Io could not but imagine that she saw before her some robber, or other great malefactor, suffering the punishment of his crimes." SCHÜTZ. See ver. 620.

Ver. 566. *ἂ, ἂ, χρίει τις αὖ με, κ.τ.λ.*] "Ah! Ah! some *æstrus* stings [agitates or maddens] me again, wretched that I am!" The *æstrus* here meant, it must be observed, is not the stinging insect mentioned in ver. 674 as *ὀξύστομος μύψ*. The word is used, as Schütz justly interprets, not in its common, but in its metaphorical signification; for Æschylus knew, he adds, what was fit to be put upon the stage; and had he introduced Io in the shape of a heifer, stung by a real gad-fly, he would but have excited the scorn of the incredulous spectators. The same *οἶστρος* is to be understood in *οἶστροηλάτῳ δειματι* ver. 580; and *οἶστροδινήτοις*, ver. 589; see also *φρενοπληγεῖς μανίαι*, 879. Photius: *οἶστρος, ἐρεθισμός, ἔκκαυσις, πύρωσις ἐμμανής*. Suidas: *οἶστρον δὲ καλοῦσι πᾶσαν κίνησιν. Ἐμμανής οὕσα ὑπὸ τοῦ οἶστρον φαντάζεται*. Schol. B. In her delusion she thinks she sees Argus rise before her. Those are evidently mistaken who suppose that the ghost of Argus was

actually brought upon the stage like the ghost of Hamlet's father. What Io is said to see, she sees with her mind's eye only, just as Macbeth saw the air-drawn dagger that led him to Duncan.

Ver. 568, 9. εἶδωλον Ἄργου, κ.τ.λ.] "It is the spectre of the earth-born Argus! Avert it, O Earth! I am terrified at the sight of the myriad-eyed herdsman!" It is better to take εἶδωλον as the nominative case than to make it, with Blomfield, the accusative after ἄλγε, for broken language better suits the agitation of Io. As to γηγενής, Argus is called παῖς γῆς Suppl. 300, and Apollodorus, II. 1, 3, says that some made him the son of the Earth, while others assigned him a different parentage. A hundred eyes is the number generally allowed him: Ov. Met. I. 625. Ὡ δ' αὖ, ἀντὶ τοῦ ὃ γῆ, Δωρικῶς· οἱ γάρ Δωριεῖς τὴν γῆν δ' αὖν φασί, καὶ τὸν γνόφον δνόφον, Schol. A.

Ver. 570. πορεύεται.] Πρὸ ὀφθαλμῶν. Schol. B. "Walks before my eyes."—Δόλιον, "cunning".

Ver. 571. ὃν οὐδὲ κατθανόντα, κ.τ.λ.] "Whom, not even when dead, does the earth hide." How Argus was killed by Mercury, at the command of Jupiter, is told by Ov. Met. I. 668, seqq.

Ver. 573. ἐξ ἐνέρων περῶν.] Ἐκ τῶν νεκρῶν ἀνερχόμενος. Schol. A.

Ver. 574. νῆστιν.] It was one of the torments of Io to be driven mercilessly along the barren sands, and not allowed even to stop to seek food.

Ver. 575. ὑπὸ δὲ κηρόπλαστος, κ.τ.λ.] "And his sounding wax-compacted pipe drones forth a sleep-producing strain." ὑποτοβεί, properly "drones forth in a low tone," ὑπὸ signifying diminution. It was another of the afflictions of Io to be obliged to listen to the sleep-inviting notes of Argus, while he did not permit her even to rest. The reeds were fixed together with wax so as to form what we call a Pan's pipe.

ib. ἰὼ ἰώ, πόποι.] At this verse the illusions of Io are dispelled, and she recovers her senses. Schütz. But she is still in a state of bewilderment.

Ver. 576. Dindorf supposes that two syllables are wanting before τηλέπλανοι. This used to be τηλέπлагητοι: and τηλέπλανοι πλάναι is certainly tautology.

Ver. 577. The τι—τι belong to ἀμαρτοῦσαν. "In what at any time, in what at any time, having found me offending, hast thou involved me, O son of Kronos, in these afflictions?"

Ver. 580. οἰστρηλάτῳ δὲ—ᾧδε τείρεις;] This is a continuation of the question: "And wearest me out wretched, distracted, with frenzy-prompted terror?" On οἰστρος see ver. 566. Παράκοπον, from παρὰ and κόπτω, properly said of a player on a musical instrument who strikes out of time or tune. See πα-

ραπαίω, ver. 1056, on which Hesychius has, Παραπαίει· παρα-
κόπτει, μαινεται, ληρῆϊ, παραφρονεῖ.

Ver. 583. μηδὲ μοι φθονήσης εὐγμάτων.] ‘Nor grudge me
[the accomplishment of] my prayers.’ Comp. ver. 626, ἀλλ’ οὐ
μεγαίρω τοῦδ’ σοι δωρήματος.

Ver. 585. πολὺπλανοὶ πλάναι.] Here we have similar tauto-
logy to that in ver. 576. The common reading is πολὺπλαγκτοί.

Ver. 588. “Dost thou hear the call of the horned maiden?”
This is addressed to Prometheus. So in ver. 608 she calls her-
self τῇ δυσπλάνῳ παρθένῳ. As to Io’s transformation, there
were two legends respecting it; one, that she was changed into
the form of a cow, which is the account given by Apollodorus,
II. 1, 3, and which is followed by Ovid. Met. I. 612; the other,
that her head only was changed into that of a cow, or, as
Æschylus represents, had merely horns grafted on it. The
story that gives her only this partial transformation says that
she afterwards became the Egyptian Isis. Thus Propertius says,
II. 20, 17, *Io versa caput primos mugiverat annos: nunc dea,*
quæ Nili flumina vacca bibit. This would seem to intimate that
when she came to be worshipped as Isis she was wholly
changed into a cow; but works of art represent her as a woman.
Nor does Herodotus, who saw her statue in Egypt, say that she
had anything more of a cow than the horns: “Ἴσιος ἀγάλμα ἐὼν
γυναικῆϊον βούκεράων ἐστὶ, κατὰ περ Ἕλληνες τὴν Ἰοῦν γράφουσι.
II. 41. If Io was Isis, and if Isis, as is generally supposed,
personated the moon, horns would be sufficient to represent the
moon’s crescent, similarly with the crescent placed on the fore-
head of Diana. But assuredly Æschylus’s figure of her was that
of a woman with horns. Κεραστὶς, ὡς ὀράτε. Ver. 674.

Ver. 589. πῶς δ’ οὐ κλύω.] “And how can I fail to hear”,
or “how can I help hearing?”

ib. οἰστροδινῆτον.] “Agitated with frenzy”. As οἰστρηλάτῳ
in ver. 580.

Ver. 591, 2. “And now, hated by Hera, is violently harassed
[by her] in extravagantly-long wanderings.”

Ver. 595. Io is astonished at the extent and accuracy of the
knowledge manifested by Prometheus, in telling her her parent-
age and troubles.

Ver. 596. Θεόσυντόν τε νόσον ἀνόμασας.] “And thou hast
named the disease sent-from-the-gods.” This plainly refers to
the word οἰστροδινῆτον in ver. 589. And the following words,
ἃ μαραίνει με χρίουσα κέντροις φοιταλέοις, “which wastes me,
tormenting [me] with its agitating stings,” sufficiently indicate
that the οἰστρος was a malady within, not a stinging insect
without. Φοιταλέος from φοιτάω, because distracted persons
run hither and thither, restless and unsettled.

Ver. 600. σκιρτημάτων δέ, κ.τ.λ.] “And I have come, forcibly-hurried-along with the famishing tortures of leaps.” Νήγισιν, such as allow no rest even to take food. See ver. 574. So Agam. 1625, νήστιδες δύαι. On λάβρος see ver. 327.

Ver. 602. δυσδαιμόνων δέ τινες οἷ, ἐγώ, οἷ ἐγώ, μογοῦσιν;] *Infeliciū verò quīnam sunt, qui, heu! qualia ego, sustinent?* “But who are there, of the unhappy, that suffer such [afflictions] as I [suffer?],” who are there, even among the most afflicted of mankind, that endure such inflictions as I endure?

Ver. 606. τί μῆχαρ.] “what expedient”.

Ver. 607. εἴπερ οἶσθα.] “If thou knowest”. Though Prometheus had surprised her at first with his knowledge of herself and her troubles, yet she was not thence to infer that he knew everything; and she therefore properly adds, “if thou knowest”. What he had told her, induced her to inquire of him farther, but in uncertainty whether he could answer her questions. He might know her sufferings, and yet not know a remedy for them.

Ver. 610. αἰνίγματ'.] That is αἰνίγματα, not αἰνίγματι, as Schütz makes it. Ἀπλῶ λόγῳ, as in ver. 46, “in plain speech”.

Ver. 611. οἶγειν στόμα.] “Though this phrase reminds us of the Hebrew mode of expression, it is not to be considered as a Hebraism.” SCHÜTZ.

Ver. 612—615. Prometheus first of all informs her who he is, and she, addressing him as τλήμων Προμηθεύς, inquires τοῦ δίκην, that is, as the Scholiasts interpret, ὑπὲρ ποίου ἁμαρτήματος, “for what crime”, he is so punished; not knowing, as we are to suppose, that his gift of fire to mortals had been considered a crime. In rejoinder to her epithet τλήμων, “much-suffering”, Prometheus observes, “I have just now”, or recently, “ceased to lament my sufferings”; I am resolved to bear my punishment obstinately, and require no condolence. “Ἀρμοῖ· ἄρτιως, Hesych. Eustathius ad Il. I. p. 140, 13, states, on the authority of Heraclides, that the word is of Syracusan origin. Valckenaer, Epist. ad Rover. p. 49, thinks Eustathius in the right, because the word is of the same formation as other Syracusan, or at least Doric, words, such as ἐνδοῖ, ἐξοῖ, πεδοῖ. Whether it should be written with an aspirate or without, the grammarians are not agreed, but that it is generally aspirated appears from Schol. Venet. ad Il. I. 486.” BLOMFELD. It comes from ἄρμός, a fitting or joining, and properly means, according to Schol. A., the point of time at which the present joins the future.

Ver. 616. τήνδε δωρεάν.] “This favour”. The τήνδε refers, not to what she asked in ver. 614, but to what she is going to ask in ver. 618, 620; which is however but a repetition of

what she asked at first. Since you have ceased to lament your woes, she says, and have nothing to occupy your time, would you be kind enough to answer my question?

Ver. 618. φάραγγι.] Ver. 15. ὤχμασε. Ver. 5.

Ver. 620. ποινὰς ἀμπλακημάτων.] See ver. 563.

Ver. 621. ἀρκῶ.] For ἀρκεῖ μοι, "it is sufficient for me", or "I think it enough". He does not wish to speak of the cause or causes of his punishment; he will not acknowledge that he has done wrong, and he cares not to justify himself. Σαφηνύσαι, ver. 227.

Ver. 622, 623. καὶ πρὸς γε τούτοις, κ.τ.λ.] "And in addition to this at least," in addition to the little which you have thought fit to tell me about yourself, "declare [to me as to] the limit of my wandering, what shall be the time [of it] to unhappy me." Τέρμα is not the nominative case, as Minckwitz and others would have it, making the construction τίς χρόνος ἔσται τέρμα, but the accusative case; τέρμα is one thing, and χρόνος is another; τέρμα, as Mr. Paley justly observes, is the geographical limit of Io's wanderings, and χρόνος was the time at which she was to arrive at it. The construction is exactly the same as in ver. 474, 5: σεαυτὸν οὐκ ἔχεις εὐρεῖν ὁποίοις φαρμάκοις λάσιμος. Ahrens translates the lines with perfect accuracy: *Et ad hæc terminum mei erroris Ostende, quod erit tempus miseræ erroris ultimum.* Τέρμα, τέλος. Schol. B. See τέρματ'—ὁδοῦ ver. 706; τέρμα μόχθων, 755; πορείας τέρμα, 823; and τέρμα σῶν πλανημάτων, 828.

Ver. 626. μεγαίρω.] It is not that I grudge you this favour, but I think it better, as I said before (ver. 625), that you should continue ignorant of what you have to suffer, that you may not suffer as it were twice, once in anticipation and once in reality. So he repeats in ver. 628, φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θράξαι φρένας, "there is no unwillingness on my part, but I hesitate to shock your mind." As to the construction of ver. 626, compare ver. 583.

Ver. 629. μὴ μου προκῆδου μᾶσσον ἢ ἐμοὶ γλυκύ.] The common reading is Schütz's, μᾶσσον ἢ ὥς: ὧν is Hermann's conjecture, in the sense μᾶσσον ἢ ἃ σέ μου προκῆδυσθαι ἐμοὶ γλυκύ ἐστι. "Do not be concerned for me more than it is agreeable to me" that you should be concerned. Ahrens reads ὥς in the sense of ἢ, as the Germans loosely use *wie* for *als*. Perhaps Elmsley's conjecture, μασσόνως ἢ μοὶ γλυκύ, is the original reading, Μασσόνως indeed is not found, but there can be no reason why it might not have been used for μειζόνως as well as μᾶσσων for μείζων.

Ver. 630. This interruption on the part of the chorus, desiring to hear Io's own narrative of her troubles, is quite free

from objection, as being in just conformity with female curiosity, and affording an agreeable change in the dialogue, so that the audience might not be wearied with listening too long to one speaker. SCHÜTZ.

V. 632. *ἱστορήσωμεν.*] *Μάθωμεν, ἐρωτήσωμεν.* Schol. B. *Νόσον*, ver. 596.

Ver. 634. *ἄθλων.*] *Πόνων.* Schol. B. From *ἄθλος*, properly "a struggle".

Ver. 635. *ὑπουργῆσαι.*] *Διακονῆσαι.* Schol. B.

Ver. 636. *ἄλλως τε πάντως καί.*] Mr. Paley notices two instances of *πάντως* being thus placed between *ἄλλως τε* and *καί*, Eumen. 696, and Pers. 685. "Especially as, above all other reasons, they are the sisters of your father."

Ver. 639. *ἄξιαν τριβὴν ἔχει.*] "Has worthy delay", that is, "is well spent time".

Ver. 640. *ἀπιθῆσαι.*] "To disoblige".

Ver. 642. *πενύσεσθε.*] *Μαθήσετε.* Schol. B.

Ver. 643. *θεύσσυτον χειμῶνα.*] "The heaven-inflicted storm" of calamity. Inflicted by Hera. She calls it *νύσον*, ver. 606. The construction *χειμῶνα—ὄθεν—προσέπιπτο* is the same as in ver. 474, 475, 622, 623.

ib. *διαφθορὰν μορφῆς.*] See on ver. 588.

Ver. 645. *παλεύμεναι.*] "Coming frequently". An Ionic and Homeric form for *παλουμέναι*, like *εἰσοιχνεύειν* in ver. 122. Only two manuscripts give the common form.

Ver. 646. *παρθενῶνας τοὺς ἐμούς.*] "My maiden chamber", or "apartments". "So *γυναικῶν* was the married women's part of the house; *ἀνδρῶν* that of the men, Agam. 243; *ξενῶν* that of guests; and *ἐργατῶνες* were places in the field where workmen and servants slept." Blomf.

ib. *παρηγόρουν.*] "Endeavoured to entice". See on *παρείπω* ver. 132.

Ver. 648. *τί παρθελεύει δαρὸν.*] Stanley adduces Eurip. Alcest. 1092, *Τί δ' ; οὐ γαμῆς γάρ, ἀλλὰ χηρεύεις μόνος*; and Virg. *Æn.* IV. 32, *Solane perpetuâ mærens carpere juventâ*?

Ver. 650. *Συναίρεσθαι Κύπριν.*] "To join in love".

Ver. 651. *ἀπολακτίσης.*] Usually written *μὴ ᾽πολακτίσης. ᾽Απολακτίξιν*, "to kick off, to spurn." See on ver. 323.

Ver. 652. *πρὸς Λέρνης βαθὺν λεიმῶνα.*] "To the deep meadow of Lerna." What is meant by "deep", has been matter of discussion. Schütz thought that it signified *lowness of position*, as lying in a valley; but Blomfield considered that it meant *fertility*; citing Sept. Theb. 307, *τὰν βαθύχθον' αἶλαν*, which the Scholiast explains by *εὐγείον*, and to which may be opposed *τὸ λεπτογέων*, Thucy. 1. 2. Lerna was a lake, with a spring and

stream of the same name, near the mouth of the Inachus. See ver. 677.

Ver. 654. *ὡς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόθου.*] "That the eye of Zeus may relieve itself," may rest or cease, "from its longing", that is, may be satisfied. *Τὸ Δῖον ὄμμα* as *τὸ Δῖον βούλευμα*, ver. 619. Concerning *λωφάω* see ver. 27.

Ver. 655. *εὐφρόνας.*] *Εὐφρόνην οἱ ποιηταὶ οὐ δι' ἄλλο τὴν νύκτα ἐκάλεσαν, ἢ διὰ τὸ εὐ φρονεῖν ἐν αὐτῇ, ὡς καὶ Ἐπίχαρμος, Αἶκα τι Ζητεῖ σοφόν τις, νυκτὸς ἐνθυμητέον.* Cornutus de Nat. Deor. XIV. p. 161, ed. Gale. So, too, Plutarch and the Grammarians, and Clem. Alex. Strom. IV. p. 227. Blomf. Eustathius ad Il. II. p. 168, says that the term *εὐφρόνη* had its origin in the proverb *ἐν νυκτὶ βουλή*. Dryden says the ancients gave "To Night the honoured name of Counsellor."

Ver. 657. *νυκτίφανι' ὄνειρατα.*] So Stanley observes that Lycophron, ver. 225, calls dreams *νυκτίφοιτα δαίματα*. *Γεγωνεῖν*, ver. 201.

Ver. 658. *Πυθώ, ὅος, οὖς*, the original name of Delphi. Schol. A. observes that here is a great anachronism, for these oracles were not in existence at the time when Zeus courted Io and fettered Prometheus. The anachronism is repeated, ver. 830.

Ver. 659. *θεόπροποι* are persons sent to consult an oracle. Tho imperfect *ἄλλεν* means that he continued to send such messengers until he should receive a satisfactory answer.

Ver. 661. *αἰολοστόμους.*] "Ambiguous", such as admitted of various interpretations. The opposite to *ἐναργής*, ver. 663.

ib. *δυσκρίτως εἰρημένους.*] "Perplexingly expressed"; so as to be hard of explanation. Comp. ver. 456, 486.

Ver. 664. *ἐπισκήπτουσα.*] *Προστάτιτουσα*. *Μυθουμένη, λέγουσα*. Schol. B.

Ver. 666. *ἄφετον ἀλᾶσθαι.*] "Set free to wander". "Blomfield observes that *ἄφετος* and *ἄνετος* were of like signification, and that *ἄφετα* is a term applied to animals consecrated to the use of temples, which were allowed to wander at liberty; on which subject Hesychius and his interpreters, s. v. *ἄφετος*, may be consulted." Bothe. *Μέθετε τῶν ξένων χέρας, ὧς ὄντες ἱεροί, μηκέτ' ὥσι δέσμοιοι.* Iph. Taur. 469.

ib. *γῆς ἐπ' ἔσχατοις ὄροις.*] *Ad terræ terminos.* Aehren. "The same that is meant by *αἱ ἔσχαται τῆς οἰκουμένης*, Athen. VI. p. 233. D." Blomf.

Ver. 667. *μολεῖν.*] "Would come", the preceding words directing us to take it in a future sense. It depends on *μυθουμένη* understood.

Ver. 668. *ἐξαϊστώσοι.*] "Would utterly destroy". See ver. 157.

Ver. 669. *Λοξίου.*] Apollo's name of *Λοξίας*, having its origin in some way from *λέγω*, *λέξω*, *λόγος*, is now generally

supposed to designate him as the prophet or interpreter of Zeus. In Eumen. 19 he is called *προφήτης Διός*.

Ver. 672. *Διός χαλινός*.] "The bit of Zeus"; that is, the controlling will. *Τὸ βούλημα*. Schol. B.

Ver. 673. *μορφή καὶ φρένες διάστροφοι ἦσαν*.] Not only was her form altered, so that she became *περαστίς*, "horned", but her mind or senses were in some way "distorted" or distracted, so that she rushed forth into the fields *ἐμμανεῖ σκιότηματι*, "with a mad bound", under the torture of the gad-fly, *ὄξυστόμφ μύωνι*. We may conceive her to have been affected with similar agitation to that which she describes herself as suffering in ver. 878—884. Her *μορφή* was deformed with horns, and her *φρένες* were distracted by the *μύωνι*.

The account which Io here gives of what she underwent before she found her way to Prometheus, is not entirely consistent with what is said of her previously and afterwards. In ver. 592 it is signified that she was persecuted by Hera, who hated her, and in ver. 703, 704 it is predicted that she must endure a continuance of Hera's persecution. But in the story which she tells Hera has no part; nor is the story itself altogether such as we might expect to hear from her. She states that she was visited by visions or spectres at night, which acquainted her that Zeus desired her company, and admonished her that it would be well for her to oblige him by going out to her father's pastures, for the purpose, it may be supposed, of meeting him. She does not say that she obeyed these admonitions; on the contrary, she says that she told her father of them, who sent to the oracles to ascertain what he ought to do under the circumstances; whether to allow her to go, we may suppose, or to prevent her. At length he receives plain directions from Apollo, the expositor of Zeus's will, to send her out of his house to wander over the earth with a threat that, if he should not do so, fire from Zeus would destroy his whole family. He was unwilling to obey, but at last, it is said, submitted under Zeus's coercion. The object of turning her out, it might be thought, would be that she might be at liberty *συναίρεσθαι Κύπριν* with Jupiter, who was so much enamoured of her. But such was not the case; *εὐθύς*, as soon as she left the house, she was metamorphosed in body and mind, deformed and maddened; Argus was set to watch her, and a gad-fly to sting her. After a while Argus somehow dies, and the gad-fly somehow vanishes, and she is left to roam whither she pleases, or whither madness may impel her.

All this suffering, if we take Io's story by itself, we must believe to have been inflicted by Zeus. It is Zeus, we are given to understand, who sends the visions; it is Zeus who appears to

prompt the oracle; it is Zeus who forces her father to send her away, to wander *ἄφρον*, ver. 666, as a victim devoted to his service and pleasure. If it was Hera who then interposed and disfigured her, and sent her Argus and the gad-fly, we are left to make that discovery for ourselves. No other influence but that of Zeus is shown in the tale. Io herself, ver. 759, says that she would gladly see Zeus dethroned, as having been the author of all her sufferings. It may be thought, perhaps, that Æschylus's audience knew the particular legend which he followed. But this does not make the story satisfactory as Io is made to relate it. She is allowed to wander for many years in unhappiness, until Zeus, who began her troubles in wantonness, thinks proper to end them, it seems, in caprice; and it is not till she has reached the mouth of the Nile that he considers it time to restore her to her senses, and to make her by a touch the mother of Epaphus.

In the common story of Io, Zeus is said to have fallen in love with her, and, when Hera discovered his amour, to have metamorphosed her into a cow, that she might escape Hera's vengeance. Hera, however, becoming aware of the transformation, got Io into her power before Zeus could restore her to her proper shape, and set Argus to watch her, and the gad-fly to torment her. Zeus, though he was unable, from some cause, to release her from Hera's influence, yet, taking pity on her sufferings, sent Mercury to kill Argus, after whose death Juno still persecuted her, but, being at length prevailed upon by the importunities of Zeus, allowed her to resume her womanly form, and to rest from her troubles in Egypt.

In this tale all is clear; and there is a reason for Io's sufferings, which are inflicted upon her by an incensed wife. But in the story which Æschylus makes her tell, her sufferings are inflicted upon her by her own lover.

These, it may be thought, are trifling matters for discussion; but in a piece of such general excellence as the Prometheus we should naturally wish that every part were secure against criticism.

Ver. 674. *περασίς*.] See on ver. 588.

Ver. 676. *Κερχνεας*.] "*Cerchneia*". The usual reading is *Κερχελας*. Hermann prefers the other as being *ut asperior, ita antiquior*. *Εὐπτονον*, "fit for drinking", mild, sweet, as opposed to the *ἀλμυρόν ὕδωρ* of the sea. See ver. 812.

Ver. 677. *γηνενής*.] See ver. 568.

Ver. 678. *ἄκρατος ὀργήν*.] "Immoderate in wrath." "*Ἀκρατος*", "unmixed", applied to wine untempered with water. Mr. Griffith refers to Byron's *Lara*, II. 4, "Now rose th' unleaven'd hatred of his heart."

Ver. 679. It is better to join τοὺς ἐμούς κατὰ στίβους with ἀμάρτει than with δεδορκώς. I have therefore inserted a comma after δεδορκώς.

Ver. 680. To the story that Argus was killed by Mercury Æschylus gives no heed.

Ver. 681, 2. οἰστροπλήξ δ' ἐγώ, κ.τ.λ.] "But I, struck with frenzy, am driven by the divine scourge from land to land." The *æstrus* is the same mentioned in ver. 566, q. v. We have wholly done with the gad-fly, which seems not to have survived Argus. "The μάστιξ θεία is the same supernatural *furor* signified in θεόσσυτος νόσος κέντροισι φοιταλίοισι μαρμαίνουσα, ver. 598." SCHÜTZ.

As to γῆν πρὸ γῆς, the genuineness of the formula is sufficiently attested by Aristoph. Ach. 235, διώκειν γῆν πρὸ γῆς, by Lucian, Alex. II. p. 252, and by various examples in Suidas, all cited by Blomfield and others. The commentators are ready enough to tell us that it means, as is very evident, "from land to land," *de terrâ in terram*; but the construction is given by none of them. Matthiæ, sect. 575, thinks, that the πρὸ signifies *porro*, as in προβαίνειν, "to go forward", and that a transposition must be supposed for εἰς γῆν ἐκ γῆς ἐλαίνομαι. But an easier way surely is to take πρὸ as signifying exchange, so that the full expression may be πρὸ ἄλλης γῆς εἰς γῆν ἄλλην, in exchange for one land I am driven into another;—I enter *this* land leaving behind *that* in exchange for it.

Ver. 685. σύνθαλε.] "Soothe".

Ver. 686. συνθέτους λόγους.] *Conficta verba* or *composita*; exactly expressed by our common phrase "made-up speeches", i.e. insincere, fictitious. Sallust, pag. 85, makes Marius say, *non sunt composita verba mea*.

Ver. 687. ἄπεχε.] "Forbear"; hold! enough! Σιώπα. Schol. A.

Ver. 688. οὐποτ' ἠύχουν.] "I never believed". Αὐχέω is "to think or speak with confidence"; to expect or boast. See αὐχῶ γάρ, αὐχῶ, ver. 338.

ib. ξένους—λόγους.] The best way of translating this seems to be "words so strange". Mr. Griffiths tells us to supply ὥδε before ξένους from ver. 691. "Ξένοι λόγοι sunt sermones qui in extremam admirationem homines conjiciunt." SCHÜTZ.

Ver. 691, 2. ἐμὰν ἀμφάκει κέντρον ψήξειν ψυχάν.] "Would harrow my soul [as] with a double-pointed goad." The common reading is ψύξειν or ψύχειν, "would chill", to which certainly κέντρον is scarcely applicable.

Ver. 695. πρᾶξιν.] "Condition".

Ver. 696. πρῶ γε στενάξεις.] "You lament too soon".

Ver. 700. τὴν πρὶν γε χρεῖαν.] "Your former request". See ver. 631—639.

Ver. 708. *στεῖλ' ἀνηρότους γύας.*] "Tread" or traverse "unploughed fields" or plains. Those of the Nomadic Scythians, who, as Sallust says of the Numidians, *pabulo pecoris magis quàm arvo student*; living in *πλεκταὶ στέγαι*, "wicker tents", *πεδάρσιοι*, "raised off the ground", *ἐπ' εὐκύνκλοις ὄχοις*, "on cars running-easily-on-wheels." *Campestres—Scythæ, quorum plaustra vagas rite trahunt domos*, Hor. Od. III. 24, 9.

Ver. 711. The reading *ἐξηρτυμένοι*, "equipped", which appears in one manuscript, is now generally preferred to *ἐξηρτημένοι*, *suspensi*, which would require, as Schol. B. says, *τοὺς ὤμους* to be understood with it.

Ver. 712. *μὴ πελάζειν.*] *Μὴ θέλε πελάζειν.* Schol. B. *Noli appropinquare.*

ib. *ἀλλ' ἀλιστόνοις, κ.τ.λ.*] "But, turning your feet to the rocky-shores sounding-with-the-sea", (*θέλε*) *ἐκπερᾶν χθόνα*, "(resolve) to pass on out of their land." So in Latin, *egredi urbem, terram, fines*. Or with *πελάζειν* and *ἐκπερᾶν* may be understood *χρῆ* or *δεῖ*.

Ver. 713. This verse, as well as ver. 992, and Eumen. 242, form exceptions to Dawes's canon that in the Attic poets a short vowel at the end of a word is always made long before a *ρ* at the beginning of the following word. The reviewer of Blomfield's Prometheus in the Quart. Rev., vol. V. p. 225, proposes therefore to qualify the canon by allowing the *ρ* to lengthen the preceding short vowel of necessity only when it is the last syllable of a foot, as in ver. 1023 of this play, *διαρταμήσει σώματος μέγα ῥάκος*; and letting it be understood that when it is the first syllable of a foot it may be left short.

Ver. 714. *λαιᾶς δὲ χειρός.*] Understand *ἐκ*, as *ἐκ τῶν εὐωνύμων*, "from the left hand parts", or "on the left". Matthiæ, § 377, prefers to understand *ἐπὶ*, and gives examples that with the gen. of place and time the preposition is often omitted.

Ver. 715. *Χάλυβες.*] Æschylus places this people farther to the north than they really were; for they lay to the south of Colchis.

Ver. 716. *πρόσπλατοι.*] "To be approached". From *πρός* and *πελάω*, "to bring or draw near". This is the form preferred by Elmsley and Dindorf instead of *πρόσπλαστοι*, from *πελάζω*, because the tragic writers always use *ἄπλατοι*, not *ἄπλαστοι*.

Ver. 717. *ἤξεις δ' ὕβριστήν, κ.τ.λ.*] "And you will come to a boisterous river, not falsely named". So Dindorf, Hermann, and Paley prefer to interpret this passage; not taking Hybristes, with Schütz, Blomfield, and others, for the name of a river. Hermann, observing that there is no mention elsewhere of a river named Hybristes, supposes that a verse which followed

this, and which contained the name of the river, has dropped out of the text; and both he and Dindorf are content to take the Scholiast's interpretation, ὑβριστὴν ποταμὸν τὸν Ἀράξην φησίν. Ἀράξης δὲ λέγεται παρὰ τὸ ἀράσσειν καὶ ἡγεῖν τὰ κύματα αὐτοῦ, "the Araxes is so called from the dashing and noise of its waves." It may be the name Araxes that is meant, but a Greek derivation, in all probability, has been unwarrantably thrust upon it, as upon many names of rivers and places among the barbarians.

Ver. 720. ποταμός.] *Fluvius ille*, this very river, whether Araxes or not, ἐκφυσᾷ μένος, "spouts forth its strength". If Æschylus really meant the Araxes, he was, remarks Bothe, quite in error as to its course, for it runs through countries to the south of the Caucasus. Mr. Paley thinks that the Hypanis or Kouban is probably meant, which runs, if not ἀπὸ προτάφων αὐτῶν, "from the very temple or brow", yet from some part of mount Caucasus, and enters the Euxine opposite to the eastern coast of the Crimea.

Let us here observe, however, that we have neither space nor inclination to discuss the position of the various places or rivers mentioned in Æschylus's geography. He himself, probably, was not extremely anxious about the accuracy of it; his object was principally to set forth *speciosa miracula* to amuse his audience, who were not qualified by superior knowledge to criticise him, and who, if they were pleased with his wonders, would care little whether each of them was properly located. Those who seek information on this subject, may wander, whether to their profit or not, though the somewhat misty disquisitions of Schütz, the careful treatise of Hermann on the wanderings of Io, or the annotations, often contradictory and distracting, of Æschylus's other commentators. For ourselves, we shall merely offer such few observations on the geographical names as seem necessary to throw light on the sense of the text.

Elmsley, in reference to ver. 410. *seqq.* of this play, observes that Æschylus was probably not more skilful in geography than the poet of our own country who speaks of the sea-coast of Bohemia; and Blomfield, on ver. 732, remarks that as Æschylus had his own mythology, he had also his own geography, and neither of them making much pretension to accuracy.

Ver. 724. Θემίσκυραν.] "Themiscyra", a city of Cappadocia.

Ver. 725. ἵνα τραχεῖα πόντου, κ.τ.λ.] "Where [is] the rugged Salmydessian gorge of the sea, inhospitable to sailors, the step-mother of ships." Salmydessus, in fact, lay far to the west of the Thermodon. Ἐχθρόξενος, like ἄξενος, an enemy to strangers; and γνάθος, as Schol. A. says, because it was ready to swallow

up every vessel that came near it. *Μητρυνιά*, in a common sense of step-mother, unkind, mischievous, destructive. "*Ἄλλοτε μητρυνή πέλει ἡμέρη, ἄλλοτε μήτηρ*. Hes. Op. et D. 823.

Ver. 728. *καὶ μάλ' ἀσμένως*.] *Ὡς γυναῖκες γυναῖκά σε ὀδηγῆσουσι*. Schol. A.

Ver. 729, 730. *ἰσθμὸν—Κιμμερικόν*.] The Isthmus of Perekop, we may suppose. *Ἐπ' αὐταῖς—λίμνης πύλαις*, at the very entrance of the λίμνη Μαιωτική, the lake Mæotis, or Sea of Azov. *Θρασυσπλαγχνως*, "with a stout heart".

Ver. 731. *αὐλῶνα—Μαιωτικόν*.] The Cimmerian Bosphorus, or Strait of Enikale. We might conceive that Æschylus, supposing him to have known the geography of those parts, intended to make Io pass into the Chersonesus Taurica, or Crimea, by the Isthmus of Perekop, and pass out of it, from Europe into Asia, ver. 734, by the Strait of Enikale.

Ver. 735. *ὑμῖν*.] Addressing the Chorus.

Ver. 736. *ὁμῶς*.] *Ὁμοίως*. Schol. B.

Ver. 738. *ἐπέρριψεν*.] "Has cast upon her".

Ver. 739. *τῶν σῶν γάμων* is a pleonasm with *μνηστήρος*, as *περᾶν* with *εὐβατος* in ver. 718. SCHÜTZ.

Ver. 741. *μηδέπω 'ν προοιμίοις*.] *Nondum in proœmiis*. "Not yet [even] in [or as] a prelude" to what you have hereafter to undergo. What you have heard as yet does not even form the preface to the whole tale.

Ver. 743. *σὺ δ' αὖ κέκραγας*.] "Not to be rendered, as Stanley renders it, *tu rursus exclamas*, for Io had not yet uttered any lamentation at the prediction of Prometheus. The Chorus, however, had sighed and mourned, ver. 686—695, and Prometheus, ver. 696, 697, had checked them for wailing prematurely. *Ἀὖ*, therefore, in this place, signifies *vicissim*." SCHÜTZ. The sense consequently is, "And you, in your turn, cry out and heave sighs"; the Chorus lamented before; Io laments now.

Ver. 746. *δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης*.] "Assuredly a tempestuous sea of baleful calamity."

Ver. 747. *ἀλλὰ [τί] οὐκ ἔρριψ' ἐμαυτήν;*] "But why do I not throw myself?" Similar examples of the aorist in the sense of the present may be seen in Matthiæ, sect. 506, and in Jelf's Kühner, sect. 813. Schütz notices the similarity in the German mode of expression, *Warum hab' ich mich nicht schon herunter gestürzt?*

Ver. 748. *τῇδ' ἀπὸ στύφλου πέτρας*.] *Ἀπὸ ταύτης τῆς τραχείας πέτρας ὅπου ἦν ἐσταυρωμένος Προμηθεύς*. Schol. A.

Ver. 749. *ὅπως—ἀπηλλάγην*.] "In which case, having fallen on the plain, I am freed from all my troubles." Such is the mode in which Monk, ad Hippol. 643, explains the construction

of the indicative with *ἴνα, ὥς, ὅπως, ὅφρα*. Matthiæ, sect. 519, follows Hermann in saying that "*ἴνα, ὥς, μή*, and more rarely *ὅπως*, are found very frequently with a past tense of actions which should have happened, but have not." Hermann's words are, *Præteritorum indicativus cum his particulis conjungitur, ubi indicatur futurum fuisse aliquid, quod nunc non est, aut quod non erit futurum*. In Vigerum, c. VIII. § 10. Viger quotes from Dinarchus adv. Demosth. pag. 9, *ἴνα—ἀπὸ πηλλάγμεθα τούτου τοῦ δημαγωγοῦ*. See ver. 156.

Ver. 752. *δυσπετῶς*.] "With difficulty"; scarcely; *ægre*.

Ver. 757. *ἔστιν*.] *Ἔξεστι, licet, fieri potest*. BOTHE. Or understand from above *πεπρωμένον*.

Ver. 759. *οὐκ ἄν*.] *Ἡδοίμην, sc.*

ib. *ἦτις ἐκ Διὸς πάσχω κακῶς*.] See on ver. 673.

Ver. 761. *τύραννα*] for *τυραννικά*. As ver. 2, *Σκύθην οἶμον*: ver. 417, *Σκύθης ὄμιλος*. *Populum latè regem*. Virg. Comp. ver. 171.

Ver. 762. *κενοφρονων*.] Comp. *κουφρόνονν*, ver. 383.

Ver. 763. *εἰ μή τις βλάβη*.] Comp. *εἴ τι μὴ βλάπτει λόγῳ*, ver. 196.

Ver. 764. *γαμεῖ*.] Att. fut. for *γαμέσει*. And instead of *ἀσχαλεῖ*, from *ἀσχαλλω*, the common reading is *ἀσχαλᾷ*, which is also an Att. fut. See ver. 161, 243. . 3

Ver. 765. *ῥητόν*.] "Lawful to be told." *Δυνάμενον ῥηθῆναι*. Schol. B.

Ver. 766. *τί δ' ὄντιν'*;] Sc. *γάμον*. *Ἐρωτᾶς*. Schol. B.

ib. *οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε*.] Bothe supposes that *ῥητόν* in Prometheus's reply is not used in the same sense as *ῥητόν* in Io's question, but in that of *ratum, decretum*, so that Prometheus, playing on the word, answers "for it is not destined that this is to be told", or "it is destined that this should not be told." But every other commentator takes the word in both places in the same signification. Prometheus is obstinately reticent on this point, as he had been before, ver. 522. The pleonastic nature of the phrase *ῥητὸν αὐδᾶσθαι* caused Brunck to propose *θεμιτόν* for *ῥητόν*, taking the hint for the alteration from CEd. Tyr. 993, *ἢ ῥητόν, ἢ οὐ θεμιτόν ἄλλον εἰδέναι*. Schütz adopted this change, but all other editors have been indulgent to the pleonasm, and have condemned Brunck's attempt as too bold. Hermann adduces similar pleonasms from Orph. Argon. 926, *οὐ φατόν εἰπεῖν*, and Aristoph. Av. 1715, *οὐ φατόν λέγειν*.

Ver. 767. *ἐξανίσταται*.] The pres. for the fut., as in ver. 171, 948. There is something perplexing and unpleasant in these positive statements that Zeus *would be* deposed through his folly, when we know, and know that Æschylus knew when he wrote,

that, according to the Greek mythology, Zeus was never deposed at all.

Ver. 769. ἀποστροφή.] "Possibility of averting". There was one method of escape for Zeus; that of releasing Prometheus, who could then instruct him, as to what fate conditionally portended.

Ver. 772. χρεών.] For χρεών ἐστι, the same as χρεή or πέπρωται.

Ver. 773. ἐμὸς παῖς.] "A son of mine".

Ver. 774. τρίτος γε γένναν, κ.τ.λ.] "The third in descent in addition to ten other generations"; that is, the thirteenth in descent. The thirteen are given by Schol. B. thus; 1. Epaphus. 2. Libye. 3. Belus. 4. Danaus. 5. Hypermnestra. 6. Abas. 7. Proetus. 8. Acrisius. 9. Danae. 10. Perseus. 11. Electryon. 12. Alcmena. 13. Hercules.

What Æschylus intended to be understood respecting the delivery of Prometheus, was, that Hercules was indeed his liberator, but that he effected his release by inducing Zeus to pardon him, on condition that he should disclose to Zeus the danger that threatened him from a marriage with Thetis. Schütz.

Ver. 776. καὶ μὴ τι σαυτῆς, κ.τ.λ.] "And do not by any means seek to-know-too-much of your own troubles." As you must remain in the dark respecting what I predict about your descendant, remain also in the dark about the sufferings that await yourself. The advice is given for the same reason as in ver. 628.

Ver. 777. κέρδος.] "A boon" or benefit.

Ver. 779. ποιοῖν πρόδειξον.] *Qualium ostende*; i.e. "tell me first, of what sort the two narratives are." Schütz and some others put a note of interrogation after ποιοῖν, to which there is no great objection.

Ver. 780. πόνων.] Τῶν σῶν.

Ver. 782. τὴν μὲν—χάριν θέσθαι θέλησον.] "Be pleased to bestow one of these favours on her, and the other on me." Eur. Hec. 1201, τῷδε χάριν θέσθαι. By bestowing a favour you are supposed to lay up a store of χάρις or gratitude for yourself. Κατατίθεσθαι χάριν occurs in Herod. VI. 41, VII. 178.

Ver. 783. μηδ' ἀτιμάσης λόγου.] Λόγου is Elmsley's conjecture, based upon Soph. Œd. Col. 49, μὴ μ' ἀτιμάσης—ὧν σε προστρέπω φράσαι, with support from verses 1273, 1278, of the same play, and Œd. Tyr. 789. In such phrases ἀτιμάζειν, says Elmsley, will mean *nullum responsum dare*. The words in the text will therefore mean "and do not refuse to honour my request". Mr. Paley retains the common reading λόγους, referring to Suppl. 372, τάσδ' ἀτιμάσαι λιτας. It is observable

that in the passage on which Elmsley relies there is an accusative of the person, which is wanting in this verse of Æschylus.

Ver. 789. δέλτοις.] "Tablets". Blomfield cites Soph. in Trip- tolemo apud Schol. in Pind. Ol. X. 2, Θὲς δ' ἐν φρενὸς δέλτοις τοὺς ἐμους λόγους: and St. Paul, 2 Cor. III. 3, "fleshy tables of the heart".

Ver. 790. Prometheus proceeds with his prophetic account of Io's wanderings, which he had broken off at ver. 735.

ib. ρεῖθρον.] "The Cimmerian Bosphorus is meant, mentioned in ver. 733." SCHÜTZ. That the Phasis, or the Tanais, is signified, is a mere hallucination of the Scholiasts.

Ver. 791. πρὸς ἀντολάς, κ.τ.λ.] "To the flaming east traversed by the sun."

After this verse there is a hiatus, perhaps of a large number of verses. Mr. Paley thinks it possible that the following four lines quoted by Galen, vol. V. p. 454, from the Prometheus Vincetus (No. 181 of the Fragments) may have been taken from this place, and inserts them in his text in brackets:

εὐθεῖαν ἔρπε τήνδε, καὶ πρῶτιστα μὲν
βορεάδας ἤξεις πρὸς πνοάς, ἵν' εὐλαβοῦ
βρόμον καταγίξοντα, μὴ δ' ἀναρπάσῃ
δυσχειμέρῳ πέμφιγι συστρέψας ἄφνω.

They may be thus translated:

"Proceed along this straight road, and first of all you will come to the Boreal blasts, where beware of the tempestuous roar (that is, the roaring tempest), lest it carry you off, whirling you round suddenly in a stormy cloud."

Ver. 793. Γοργόνεια πέδια Κισθήνης.] As to the situation of these "Gorgonian plains of Cisthene", so called because the Gorgons dwelt on or near them, nothing is known. The earlier Scholiast calls Cisthene a city of Ethiopia or Libya, and the later calls it a city of Ethiopia.

Ver. 794. The Phorcides or Phorcydes were three daughters of Phorcys, Enyo, Pephredo, and Deino. They are here called δηναῖαι κόραι, "old maids", or "aged damsels", *vetulae puellæ*, as a synonym for their name Γραῖαι, said to have been given them because they were like old women when they were born, Γραῖαι ἐκ γενετῆς, Apollod. II. 4, 2; Hes. Theog. 270. They are also called κυκνόμορφοι, which means properly "swan-shaped", but the epithet is supposed by Schol. B. to have been given them from the whiteness of their hair, διὰ τὴν λευκότητα: and no other commentator has found a better reason. The more to magnify their age, they are said to have had but one eye and one tooth among them, each of which they handed one to another as it was wanted, Apollod. II. 4, 2; *Phorcidas unius sortitas luminis usum*, Ov. Met. IV. 774. They were said to see

neither sun nor moon on account of the great distance of their residence toward the west, where those luminaries were also thought to lose themselves in darkness.

Ver. 799. The Gorgons were three other daughters of Phorcys, Stheno, Euryaleia, and Medusa, who were also said to have had but one eye among them. They were described as *κατάπτεροι*, "winged", and Apollodorus, loc. cit. says that their wings were of gold. The epithet *δρακοντόμαλλοι* is generally understood to mean "snake-haired", as Medusa is represented; *ἀντιπλοκάμον ὄφεις ἔχουσιν ἐξαπτομένους ταῖς κεφαλαῖς*: Schol. B.; but Apollodorus speaks of them as having their heads covered with *scales* of snakes. They are called *βοροτοσυγεῖς*, "hateful to mortals", for the reason given in the next line, that no one could look on them and live; *λιθοῦται γὰρ αὐτίκα*. Schol. B.

"It is to the praise of Æschylus's judgment that he has wrapped these absurd fables in a kind of cloudy indistinctness, using them merely to impress his audience with feelings of wonder and awe." SCHÜTZ.

Ver. 801. *φρούριον*.] Stanley seems rightly to translate this word "an object to be guarded against", in which sense the Scholiasts evidently took it. *Καταγωγὴν ἣν ὀφείλεις φυλάσσειν*. Schol. A. *Γοργόνας καὶ Φορκίδας δεῖ σε φυλάττειν, ἵνα μὴ τὸ ζῆν ἀπολέσῃς*. Schol. B. *Talem tibi quidem hunc locum, quem caveas, dico*. AHRENS.

V. 802. *δυσχερῇ θεωρεῖν*.] "Monstrous sight". The *Γρυῖες*, or "Griffins", are described as creatures with the body of a beast, perhaps of a lion, and the head and wings of an eagle; *ferarum volucre genus*, Plin. H. N. VII. 2; they are mentioned by Herod. III. 116; IV. 13, 27; by Solinus, c. 13; by Ælian, H. A. IV. 27; and by Pausanias I. 24, 6. The term *ὀξύστομοι* denotes the sharpness of their beaks, and *ἀκραγεῖς* or *ἀκλαγγεῖς* that, though they were called "dogs of Zeus" (as the eagle, ver. 1021 is called *πτηνὸς Διὸς κύων*, "the winged dog of Zeus," and as the Harpies are sometimes called Zeus's dogs, Apoll. Rhod. II. 289), they did not bark; one of the Scholiasts even makes them *ἄφῶνους*, "voiceless"; but they may have had some voice, if they ever had an existence.

Ver. 804. Between these Griffins and the *μουνῶπα στρατὸν Ἀριμασπῶν*, "the one-eyed people, the Arimaspians", who lay near them, there was perpetual hostility. The Griffins were fond of collecting gold from the *νᾶμα χρυσόρροτον*, "the gold-rolling stream", or wherever else they could find it, and keeping it, from whatever fancy, under their care; and the Arimaspi, from some equally strange fancy, were ever eager to steal it, and mounting their horses, for they were *ἵπποβάμονες*, to ride

off with it; pursued of course, by the Griffins. Milton represents the chase in a simile:

As when a Gryphon through the wilderness
With winged course, o'er hill, or moor, or dale,
Pursues the Arimasian who by stealth
Had from his wakeful custody purloin'd
The guarded gold. Par. L. II. 943.

See Herodotus, Pausanias, and Pliny, *ubi supra*. Herodotus says that the name is compounded of two Scythian words, ἄριμα, "one", and σποῦ, "an eye".

Ver. 806. Πλουτῶνος.] Of what river Æschylus imagined that he was speaking it is vain to conjecture. "The river *Pluto* is nowhere else mentioned, and the poet seems to have followed some old fable, now unknown to us." MINCKWITZ. Mr. Paley thinks that the Guadalquivir or Tartessus in Spain may be meant, as Io may have gone round through that country into Egypt.

Ver. 807. τηλουρὸν δὲ γῆν.] See on ver. 1. With both γῆν and φῦλον understand πρὸς, or consider φῦλον to be in apposition with γῆν.

Ver. 808. By κελαινὸν φῦλον are signified the Æthiopians, whom "the ancients", says Stanley, "supposed to be located at the extremities of the earth, not only towards the south, but towards the east also and the west. *** Thus Ptolemy says, εἰς δὲ ὁμοίως οἱ ὑπὸ τὸν Ζωδιακὸν οἰκοῦντες, ἀπὸ δύσεως μέχρις ἀνατολῶν, ἅπαντες μέλανες τὰς χροὰς Αἰθίοπες." Hence they may be said to extend as far to the east as "the sources of the sun"; the parts whence the sun draws its light. *Oceani finem juxta solemque cadentem Ultimus Æthiopum locus est.* Virg. *Æn.* IV. 480."

Ver. 809. Αἰθίοψ.] "The Niger", as Stanley thinks, so called from the alleged blackness of its colour. He cites Solinus, c. XXIV., who says of it, *atro colore exit per intimas et exustas solitudines*, and c. XXXII., that, when it has passed the last of the cataracts, *à Cataracte ultimo*, it loses the name of Niger, *relicto nomine quo Nigris vocatur*, and is called the Nile.

Ver. 811. καταβασμόν.] By this is again meant the last cataract, where the Niger was said to change its name. The fall was called the Καταδοῦποι: ὁ Νεῖλος, ἀρξάμενος ἐκ τῶν Καταδοῦπων, says Herodotus, II. 17. *Vectus aquis properantibus ad locum Æthiopum qui Catadupi vocantur, novissimo Cataracte inter occurrentes scopulos non fluere immenso fragore creditur, sed ruere.* Plin. H. N. V. 9. "This place is to be distinguished from the Καταβαθμός towards Libya." BLOMF.

ib. Βυβλίνων ὄρων.] The "Bybline mountains", so called, as the Scholiast thinks, from the quantity of papyrus growing about

them; nor is this unlikely, as Solinus, c. 30, says of the Niger, as well as the Nile, *papyrus viget et calamo prætexitur*. STANL. These mountains are imaginary; there was a town in the Delta, *τὴν τρίγωνον χθόνα*, ver. 813, called Byblus.

Ver. 812. *σεπτόν*.] *Σεβάσμιον διὰ τὸ πιαίνειν τὴν Αἴγυπτον*. Schol. B.

ib. *εὐποτον*.] See on ver. 679.

Ver. 814. *τὴν μακρὰν ἀποικίαν*.] "The distant colony"; far away from the country of Io." MINCKWITZ.

Ver. 816. *ψελλόν*.] "Imperfectly told". "What the proper meaning is, we learn from Hesychius, who tells us that *ψελλός* is one who sounds the letter *ς* indistinctly, and that *ψελλίζειν* means to speak indistinctly." BLOMF.

Ver. 817. *ἐπανδύλαξε*.] "Double back"; as *ἐπανέρχομαι*, *ἐπάνειμι*, "to return". As a hare doubles on its steps, or a ship on its track. If there is anything that has puzzled you in my predictions, go back to it, and ask me for explanation. *Πάλιν ἐρώτησον*, Schol. A.; but this is incorrect, for she has not asked him before. *Illuc me revoca*. AHRENS.

Ver. 819. *παρεμμένον*.] *Παροφθέν, παραλελειμμένον*. Schol. B.

Ver. 822. *αἰτούμεσθα*.] The pres. for the imperf. See ver. 785.

Ver. 823. *τέρμ'*.] "Extent".

Ver. 826. *τεκμήριον*.] *Σημεῖον τῶν λόγων ὅτι ἀληθεῖς εἰσι*. Schol. A.

Ver. 827, 8. "But I shall omit the great bulk (*ὄχλον*) of the details (*λόγων*), and", having given just a short account, "shall proceed to (tell) the very termination of your wanderings."

Ver. 831. *Θεσπρωτοῦ Διός*.] "Dodona was anciently under the government of the Thesprotians, as well as the mountain Tomarus or Tmarus (for it is called by either name) at the foot of which the temple [of Jupiter, with its oracle,] was built; and the Tragic writers and Pindar have therefore given Dodona the epithet Thesprotian; but afterwards it fell under the Molossi." Strabo, lib. VII, *sub fin.*

Ver. 832. *προσγόροι*.] Properly "able to speak to" any one; endued with voice; vocal. *Φωνικάι*. Schol. B.

Ver. 835. The genuineness of this verse has in later times been questioned, chiefly on account of the difficulty of making sense of it without inserting *ἐλ* and eliding *αι* with Turnebus; an elision considered inadmissible in tragic metre. The reading of most MSS. is *μέλλουσ' ἔσεσθαι, τῶν δὲ προσσάινει σέ τι*: but Turnebus has generally been followed. The construction is complete without the verse, but the sense is much better with it, as Io had not yet become the wife of Jupiter. See on ver. 673. The words *ἐλ τῶνδε προσσάινει σέ τι* are generally taken

in the sense of "if any of these things pleases you". *Horum si quid te arrideat*. AHRENS. "*Si quid harum rerum tibi blanditur*; if it is at all agreeable to you that I should speak of these matters; otherwise the politeness of Prometheus would wish what he has said unsaid." BOTHE. *Ἐπομιμνήσκει καὶ εὐφραίνει σε*, "steals into your memory and charms you", Schol. A. The simple *σαίνω* is "to fawn as a dog".

Of the numerous modes of handling the verse that have been tried, none seems better than that of Wellauer, which is to take the reading of the generality of copies, and point it thus: *μέλλουσ' ἔσεσθαι* (*τῶν δὲ προσσαίνει σέ τι*;) "Does any of these things delight you?" This method appears to be favoured by Schol. B., who says *Τοῦτο διὰ μέσον*.

Ver. 836. *οἰστρήσασα*.] "Being under the influence of the cæstrus". Not the gad-fly. See on ver. 566. From *οἰστράω*, neuter, not *οἰστρέω*, transitive. *Ἐπὶ οἰστρου βακχενθεῖσα*. Schol. B.

Ver. 837. *κόλπον Ῥέας*.] "The gulf of Rhea", or Adriatic Sea, so called, according to the later Scholiast, because Rhea was worshipped in the countries bordering on it. "Io, after leaving Dodona, passed along the coast of Illyria; then, when she arrived at the northern part of the Adriatic, she turned back, and proceeding up the bank of the Danube (which Æschylus tacitly supposes her to have once crossed,) entered Scythia and found Prometheus. But the Adriatic was called the Ionian Sea, not because she crossed it, (for of her crossing it there is not the least intimation in Æschylus,) but because she went along its shores." SCHÜTZ. As the Adriatic and Ionian seas joined, Æschylus speaks of them as one.

Ver. 838. *παλιμπλάγκτοισι χειμάζει δρόμοις*.] "You are stormily-driven", the present for the past, "in retrograde courses", on account of her turning back at the Adriatic.

Ver. 841. *τῆς σῆς πορείας*.] "Your journey" to that sea; not *διαβάσεως*, "crossing it", as the later Scholiast fancies.

Ver. 842. *σημεῖα, κ.τ.λ.*] Comp. ver. 824—826.

Ver. 843. *τοῦ πεφασμένου*.] "Than what is shown"; than what is apparent to every one. *Τοῦ φανεροῦ. Τὰ κρυπτὰ οἶδεν ἢ ἐμὴ φρήν*. Schol. A.

Ver. 845. *ἐς ταυτόν, κ.τ.λ.*] "Passing into the same track of my former words". He proceeds with his narrative from the point at which he broke off in ver. 815.

Ver. 846. *ἐσχάτη χθονός*.] "The extreme of the land", i.e. situated on the very shore; *πᾶσα γὰρ ἀγγίχεται*, as Stanley quotes from Eustathius, *ἐσχάτη χθονός*.

Ver. 847. *προσχώματι*.] "The alluvial deposit". *Λέγεται δὲ*

προσῶμα ἐκεῖνο, ἔνθα καταρρέει τὸ ὕδωρ καὶ ἰλὸν περιττὴν καὶ ψάμμον σωρηδὸν ἐπιτίθησι. Schol. A.

Ver. 848. τίθησιν ἔμφορνα.] “Makes thee sensible”; restores thee to thy proper senses, out of which thou art not again to be scared. Another instance of the present for the future; see on ver. 171.

Ver. 849. ἐπαφῶν ἀταρβεῖ χειρὶ, κ.τ.λ.] There is no seemingly good reason for suspecting, with Dindorf, this verse to be spurious, or for trying to mend the next. The whole passage is easily translatable: “Stroking thee with his hand that inspires no fear, and merely touching thee. And thou shalt bring forth, named from Zeus’s mode of generation, black Epaphus, who shall reap the fruit of whatever land the broad-flowing Nile waters.” By the same touch by which Jupiter re-establishes her sanity, he prepares her to bring forth Epaphus, who from that touch takes his name. *Patet Æschylum Iovem non concubuisse cum Ione, sed eam tantum à Iove afflatam et manu palpatum, fingere, ex quâ contractatione et ἐπιπνοίᾳ, miraculosά quādam et inaudita generationis ratione, natus et nominatus sit Epaphus.* SCHÜTZ. Γεννήματα, the plur. for the sing., is put for the *modus generandi*. Γεννημάτων Διὸς λέγει—τῆς ἐπαφῆς, αὕτη γὰρ ἀντὶ σπέρματος ἤρκεσεν. Schol. B. Κελαινόν· μελάντεροι γὰρ εἰσιν οἱ Αἰγύπτιοι. Schol. A.

Ver. 853. πέμπτη δ’ ἀπ’ αὐτοῦ, κ.τ.λ.] “And the fifth generation from him, consisting of fifty-children”, θηλύσπορος, “a female progeny, shall, unwillingly, come back to Argos, fleeing from an incestuous marriage with their cousins.” Danaus and Ægyptus were two sons of Belus, the fourth in descent from Epaphus, and dwelt in or about Canopus. Ægyptus had fifty sons, and Danaus fifty daughters; and Ægyptus wished them to intermarry. Danaus, objecting to the union, it appears, as one of too near kindred, and being too weak to resist his brother, who sought to effect his object by force, fled with his daughters to Argos, the birth-place of their ancestress, where they hoped to find protection from the national gods and from the inhabitants; and the king of Argos, whose name was Pelasgus, allowed them a residence there.

Ver. 856. ἐπτοημένοι φρένας.] “Strongly-excited in mind”; that is, impelled by passion. “The verb *πτοεῖν* is frequently used in reference to such subjects, as Toup observes, at the tenth chapter of Longinus, on the words of Sappho, τό μοι μὲν Καρδίαν ἐν στάθεσιν ἐπτόασεν.” BLOMF.

Ver. 857. With κίρκοι understand ὦς. “As falcons, not left far behind by doves.”

Ver. 859. φθόνον δὲ σωμάτων ἔξει θεός.] “And some god shall have a grudge of their persons”, that is, will grudge the

men the possession of the women, or will save the women from the men.

Ver. 860. *Πελασγία δὲ δέξεται, κ.τ.λ.*] With *δέξεται* understand *αὐτάς*, and *αὐτῶν*, sc. *τῶν νυμφίων*, with *δαμέντων*, this being the gen. absolute. "And the Pelasgic land shall receive them, their suitors being destroyed", *θηλυκτόνῳ Ἄρει*, "in a slaughtering war of women", *νυκτιφρουρήτῳ θράσει*, "in watchful daring by night". According to Æschylus, the women, contrary to the common account, killed their cousins before they were admitted into Argos.

Ver. 863. *ἐν σφαγαίαι.*] "In their throats". Blomfield cites Eurip. Orest. 285, *μὴ τῆς τεκούσης εἰς σφαγὰς ᾧσαι ξίφος*. Mr. Paley cites Aristot. Hist. An. I. 14, *κοινὸν δὲ μέρος αὐχένος καὶ στήθους σφαγή*.

Ver. 864. *ἐπ' ἐχθρὸν τοὺς ἐμούς.*] *Di meliora piis, erroremque hostibus illum*. Virg. Georg. III. 513.

Ver. 865. *μίαν δὲ παίδων.*] Hypermnestra, who spared Lynceus, her *σύνευνος*. *Una de multis face nuptiali Digna*. Hor. Od. III. 11. 30.

Ver. 866. *ἀπαμβλυνθήσεται γνώμην.*] Literally, "shall be blunted in her resolution". *Sed timor et pietas crudelibus obstitit ausis, Castaque mandatum dextra refugit opus*. Ov. Ep. XIV. 51.

Ver. 868. *κλέειν.*] "To be called"; as the Latin *audire*. *Esse ream præstat, quàm sic placuisse parenti*. Ov. ibid. ver. 7. *In omne virgo nobilis ævum*. Hor. ubi supra.

Ver. 869. *βασιλικὸν γένος.*] She was the mother of Abas, from whom were descended those who are named in the note on ver. 774.

Ver. 872. *τόξοισι κλεινός, κ.τ.λ.*] Hercules. See on ver. 774.

Ver. 874. *μήτηρ—Θέμις.*] Ver. 18, 209.

Ver. 875. *ὅπως δὲ χῶπῃ.*] "But how and by what means". The *ὅπως* and the *ὅπη*, according to the later Scholiast's notion, are not synonymous; the *ὅπως* refers to the mode of his delivery, whether by fighting with weapons, or by simple manual operation; and the *ὅπη* to the influence by which Hercules should be led to the place of his confinement.

Ver. 876. *σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.*] For such transposition of the words see on ver. 51.

Ver. 877. "Io now feels herself again distracted and agitated to madness. Æschylus however only indicates the first effects of it, and leaves the rest to the imagination of the audience after she has left the stage." SCHÜTZ.

ιβ. σφάκελος.] A spasm, "convulsion", or distraction. *Σφάκελος ἀγρίων ἀνέμων*, ver. 1045. Allied to *σπάω* and *σπαδάω*.

The Scholiasts seem to have thought the word partly compounded of κεφαλή, for they interpret it σπασμός τοῦ ἐγκεφαλοῦ.

Ver. 880. ἄρδις—ἄπυρος.] It is not doubted that ἄρδις means a point or sting, but the meaning to be given to ἄπυρος is still a matter of dispute. The elder Scholiast makes the α intensive, and interprets πολὺπυρος: and he is followed by Morell, Blomfield, and Linwood. Other commentators explain it “not forged in the fire”, “that has never known fire”. The objection to taking it in this sense is, that it is unsuitable to Io’s frenzy to be thinking of using epithets of unusual nicety and elegance. It would be much more natural in her to say “a fiery dart tortures me”, than “an unfiery dart tortures me”. Hermann however not inaptly remarks that πέδαις ἀχαλκείοις is used similarly in Choeph. 487.

Ver. 881. φρένα.] “Breast”. *Præcordia*. Περὶ γὰρ τὴν καρδίαν αἱ φρένες εἰσι. Schol. A.

Ver. 883. ἔξω δρόμου.] “Out of my course”. When I try to go straight forward, I am driven aside.

Ver. 884. πνεύματι μάργῳ.] “By the raging blast”.

Ver. 885, 886. Θολεροὶ δὲ λόγοι, κ.τ.λ.] “And my confused words strike idly against the waves of a hateful calamity”. When I attempt to speak, my words are tossed, as it were, in the tumult of frenzy. An amplification of γλώσσης ἀκρατής.

SCENE VII.

Ver. 887—893. ἢ σοφὸς ἢ σοφὸς ὄς, κ.τ.λ.] “Certainly he was wise, certainly he was wise, who first bore this in his mind, and declared it as a maxim with his tongue, that to marry in one’s own station is by far the best, and that one who-lives-by-the-labour-of-his-hands should neither desire a marriage with those who are grown luxurious in opulence, nor with those who pride themselves on their birth.” Βαστάζω is not “to conceive”, as some have rendered it, but to carry in mind after conceiving, so as to consider a notion fully before enunciating it as a precept. The maxim is attributed to Pittacus by Diog. Laert.

Ver. 895. πέλουσαν.] Ὑπάρχουσιν. Schol. A. From πέλω, “to be”.

Ver. 897. πλαθεῖην.] “May I be brought near.” For πλαθεῖην from πελάω, i. q. πελάζω. Τῶν ἐξ οὐρανοῦ, τῶν κρεισσόνων θεῶν, as in ver. 902.

Ver. 898. ἀστεργάνορα.] “Averse to men”. Having preserved her purity only to be debased by Zeus’s passion. See ver. 648. Τὸ ἀστεργάνορα ἐπίθετον παρθενίας· πᾶσα γὰρ παρθενία οὐ στέργ-

γει τοὺς ἄνδρας, ἡ γὰρ μὴ πρὸς αὐτοὺς τὸ πάραπαν συνάφεια οὐκ ἄλλο οὐδὲν ἢ παρθενία ἐστὶ. Schol. B.

Ver. 899, 900. Join πόνων Ἥρας. "Greatly afflicted by grievously-harassing wanderings in sufferings caused by Hera."

Ver. 901. ἐμοὶ δ' ὅτι ὁμαλος ὁ γάμος.] "But inasmuch as to me marriage is on my own level"; since I shall not marry above my station; for, being an inferior deity, I shall not wed with one of the *dii majores*. Hermann alters ὅτι to ὅτε unnecessarily.

Ver. 904. ἀπολέμιστος ὅδε γ' ὁ πόλεμος.] "This at least is a war not to be waged"; a war, namely, of inferiors against superiors, of the weaker against the stronger. Ἀπολέμιστος is a word of Dindorf's for ἀπόλεμος. Ἀπόλεμος πόλεμος, "a war that is no war", an unprofitable contest.

ib. ἀπορα πόριμος,] "Presenting insurmountable difficulties". The adjective governs the case of the verb from which it comes; as Soph. Antig. 785, καὶ σε—ἀθανάτων φεύξιμος οὐδεὶς. Plat. Charmid. p. 158, c. ἐξάρνω εἶναι τὰ ἐρωτώμενα. See Matthiæ, Gr. Gr. § 422. Unless it be thought proper to understand a preposition, πόριμος κατὰ ἀπορα, "fertile as to perplexities, φεύξιμος κατὰ σε, "able to escape as far as thou art concerned".

Ver. 905. οὐδ' ἔγω τίς ἂν γενόμην.] "Nor can I say who I should become"; that is, what would become of me, or what I should do.

Ver. 906. μῆτιν.] "Equivalent to *victricem libidinem*". SCHÜTZ.

Ver. 910. αἶστον.] "Put out of knowledge"; utterly destroyed. Concerning the future ἐκβαλεῖ see the remark on ver. 767.

Ver. 911. τότε ἤδη.] *Jam tum*, "at that very time" when Jupiter's predicted son shall be born.

Ver. 913. ἐκτροπήν.] See on ἀποστροφή, ver. 769.

Ver. 915. πρὸς ταῦτα.] *Proinde*, "therefore" or "accordingly".

Ver. 916. πεδαρσίους.] See ver. 269, 710.

Ver. 919. πεσεῖν—πτώματ' οὐκ ἀνασχετά.] "To fall with an intolerable fall"; to suffer an intolerable or irremediable downfall.

Ver. 920. παλαιστήν.] "Antagonist". "It is not Hercules that is here signified, as father Brumoy imagined, for Hercules was not to dethrone Jupiter; but a son who, in fact, was never born, but who would have been born if Jupiter had married Thetis." HEATH. So that εὐρήσει in ver. 922 means only that he would have found out something more powerful than thundering and lightning if he had come into existence. See on ver. 767.

Ver. 921. δυσμαχώτατον τέρας.] "A prodigy hard to be resisted", that is, irresistible.

Ver. 923. βροντῆς θ' ὑπερβάλλοντα, κ.τ.λ.] "And a mighty sound surpassing the thunder." Ὑπερβάλλω with the genitive is rare.

Ver. 924, 925. The words, except the verb, are to be translated in the order in which they stand: "And shall put to flight the ocean shaker of the earth, that pest the trident, the spear of Poseidon." *Σκεδᾷ* is not "shall shiver", but shall puff away or make to fly as a grain of chaff before the wind. There is a similar passage in Pind. Isthm. VIII. 68.

Ver. 926. *πταίσας δὲ τῷδε πρὸς κακῷ.*] "And Zeus having stumbled against this mischief"; this irresistible antagonist; this *δυσμαχώτατον τέρας*, ver. 921.

Ver. 927. *δίχα.*] Sc. *ἔστι, distet.*

Ver. 928. *ἐπιγλωσσᾷ.*] "You tongue forth against"; "you utter ominously with your tongue against" Zeus that which you wish in your heart. "The Chorus, in this short dialogue, expresses fear and reverence of Jupiter, while Prometheus relaxes nothing of his fierce stubbornness." SCHÜTZ.

Ver. 929. *τελείται.*] For *τελέσται*.—*πρὸς δέ*, "and besides". See ver. 73.

Ver. 931. *τῶνδε.*] "*Ἄ λέγω.* Schol. B. Rather *ἂ πάσχω*, these sufferings of mine.—*δυσλοφωτέρους, δυσβαστακτοτέρους*, Id. See on ver. 27.

Ver. 933. *ὃ θανεῖν οὐ μόρσιμον.*] Comp. ver. 1053. *We are at worst On this side nothing.* Par. L. II. 100.

Ver. 934. *ἄθλον.*] *Πόνον.* Schol. A.

Ver. 936. *οἱ προσκυνούντες τὴν Ἀδράστειαν σοφοί.*] "Those who worship Adrasteia are wise." Adrasteia, the same as Nemesis. *Θεὰ γὰρ ἔστι τοὺς ὑπερηφάνους τιμωροῦσα.* Schol. A. As you are inclined to be boastful, it is wise to bespeak her favour, or deprecate her wrath, lest she punish your boastfulness; for from *Ἀδράστεια* it is impossible *διδράσκειν*. Giacomellius cites Plat. Republ. V. p. 451, *προσκυνῶ δὲ Ἀδράστειαν, ᾧ Γλαῦκων, χάριν οὐ μέλλω λέγειν*, and Demosth. contra Aristog. I. p. 495, *Καὶ Ἀδράστειαν μὲν ἀνθρώπος ὧν ἔγωγε προσκυνῶ.*

Ver. 937, 938. *σέβου, κ.τ.λ.*] An utterly contemptuous retort. "Worship", if you will, "pray to, flatter", *τὸν κρατοῦντ' αἶε*, him who rules from time to time, "the King of the hour", whoever he may be; "but to me", *ἐλάσσον Ζηνὸς μέλει ἢ μηδέν*, "there is less care for Zeus than nothing". My concern for Zeus is so little that it may be counted as less than nothing. *Μηδέν* for *τὸ μηδέν*. Blomfield quotes from Plato Theæt. p. 27, *ἦτον—ἢ τὸ μηδέν*. "Less than nothing, and vanity". Isaiah xl. 17.

Ver. 941. *ἀλλ' εἰσορῶ γάρ.*] The *γάρ* refers to something understood, as, "But" I am interrupted, "for I see".

ιβ. τρόχιν.] "Runner", in the contemptuous sense of "lacquey", one that is *slight and unmeritable, fit to be sent on errands*.

Ver. 943. *πάντως.*] *Ὁμολογουμένως.* Schol. B. "Assuredly".

SCENE VIII.

Ver. 944. Σὲ—λέγω.] *Te appello.* A common form of address.

ib. τὸν σοφιστήν.] "The contriver"; the crafty one. *Εἰρωνικῶς.* Schol. B. Comp. ver. 62.

ib. τὸν πικρῶς ὑπέρπικρον.] *Acerbè acerbum supra modum.* *ΑΗΡΕΝΣ.* "Bitterly bitter to excess". Schütz, with reason, doubts whether Æschylus wrote in this fashion, and conjectures *πικροῖς*, which Bothe approves, in the sense of "excessively bitter to the bitter", bitter to those who are bitter to you; but this is a reflection on Zeus unsuitable to the mouth of Zeus's messenger. Blomfield compares *αἰνόθεν αἰνώς*, II. VI. 97.

Ver. 945. There must be no comma placed or understood after *Θεούς*. The sense is, "thou who offendest against the gods by giving privileges to mortals."

Ver. 947. πατήρ.] *Ζεύς.*

Ver. 948. πρὸς ὧν.] That is "by which" marriage. But the common reading is *πρὸς ὧν τ'*, that is, "and by whom", by what son or sons from that marriage; as Mr. Paley, adhering to the old text, rightly explains it, and observes that "Elmsley, Blomfield, and Dindorf are certainly wrong in omitting *τε*." The older Scholiast has *καὶ τοὺς ἀνθρώπους παρ' ὧν ἐκείνος τῆς βασιλείας ἐκβλήθη*.

ib. ἐκπίπτει.] On this present tense see ver. 767.

Ver. 949. *μηδὲν ἀνικτηθῶς.*] Comp. ver. 610.

Ver. 950. αὐθ' ἕκαστα.] Literally "the very several" particulars. That is, everything just as it is. Bothe writes *αὐθέκαστα* in one word on the authority of the old grammarians.

ib. διπλᾶς ὁδούς.] Do not cause me "two journeys". *Εἰ γὰρ ἀσαφῶς εἶπης, πέμψει με πάλιν ὁ Ζεὺς ἵνα σαφῶς εἶπῃς.* Schol. B.

Ver. 951. τοῖς τοιούτοις.] "Such dealings". *Τοῖς ἀσαφέσι.* Schol. B.

Ver. 953. "Prometheus keenly derides Mercury, as being not less proud of his servitude than if it were the most dignified of occupations." SCHÜTZ.

Ver. 956. *πέργαμα.*] "Towers". *Omnia alta ædificia pergama vocantur, sicut Æschylus dicit.* Servius ad Virg. *Æn.* I. 99.

Ver. 957. *δισσοὺς τυράννους.*] Uranus and Saturn.

Ver. 958. ἐπόσομαι.] See on ver. 767. Understand *ἐκπεσοῦντα*.

Ver. 962. πολλοῦ γε καὶ τοῦ παντός ἐλλείπω.] "Certainly I fall short of it much and even altogether." *Longè et omnino ab hoc metu absum.* *ΑΗΡΕΝΣ.* Compare τοῦ παντός δέω ver. 1006.

Ver. 965. *σαυτὸν—καθώρμισας.*] “Thou hast moved thyself”; thou hast lodged or plunged thyself. Hermann reads *κατούρμισας*, from *οὔρος*, “thou hast brought thyself with a fair wind.”

Ver. 968, 969. Hermann assigns these two verses to Hermes, and Mr. Paley follows him, taking *οἶμαι* as spoken ironically, “of course you think it better to be a slave to this rock”, &c. But to this change it may justly be objected that Hermes would hardly call himself *πιστός*, which comes well, as a sarcastic epithet, from Prometheus; and he may be thought to apply *πατρί* to Zeus with equal sarcasm.

Ver. 970. *ὑβρίζειν τοὺς ὑβρίζοντας.*] *To whom thus Zephon, answering scorn with scorn.* Par. L. IV. 834.

Ver. 971. *χλιδᾶν.*] “To take delight”.

Ver. 972. Prometheus’s retort to the cutting remark of Hermes, signifying that he is *not* delighted with his present position, shows fully and clearly the greatness of his resolution; for if he had been insensible to his afflictions, it would have been easy for him to be bold. But as he does not deny that he has a keen feeling of his sufferings, yet refuses at the same time to submit to his oppressors, and persists in mocking them and wishing them evil, he displays fortitude in the highest degree. SCHÜTZ.

Ver. 974. *ἢ καὶ γάρ τι, κ.τ.λ.*] “Dost thou blame me also, in any way, on account of thy calamities?”

Ver. 976. *παθόντες εὔ.*] See ver. 219—223.

Ver. 977. *κλύω σ’ ἐγὼ μεμνηνὸτ’ οὐ μικρὰν νόσον.*] “I hear”, or perceive by your utterances, “that you are raving with no small malady”; that is, with a comprehensive hatred, which embraces all the gods.

Ver. 979. *εἰ πράσσοις καλῶς.*] “If you were in prosperous condition”, in which you are never likely to be.

ιβ. ὦμοι.] Æschylus, as Schütz notices, makes Prometheus groan once, that the greatness of his sufferings may be imagined; and only once, that the fortitude may be conceived with which he bears those sufferings.

Ver. 981. *ἐκδιδάσκει πάνθ’.*] *Κάκεινος οὖν τῷ χρόνῳ μαθήσεται τὸ στενάζειν.* Schol. A.

Ver. 982. *καὶ μὲν, κ.τ.λ.*] “And yet you at least have not yet learned to be wise.”

Ver. 983. *σὲ γάρ, κ.τ.λ.*] “For”, if I had learned to be wise, “I should never have spoken to you, being a mere servant.” Comp. ver. 941.

Ver. 985. *καὶ μὲν ὀφείλων γ’, κ.τ.λ.*] “And yet I should return him favour, owing it him forsooth!” Spoken ironically, that the contrary to what is said may be understood. “You think,

perhaps, that I ought to do him a good turn, being under such obligations to him as you see”!

Ver. 986. ἐκερτόμησας δῆθεν ὥς παῖδ’ ὄντα με.] The order is ὥς δῆθεν ὄντα παῖδα. “You tease me with mockeries, as if, to be sure, I were a child.” Bothe justly observes that the later Scholiast is wrong in taking παῖς here in the sense of δοῦλος.

Ver. 987. καὶ τοῦδ’ ἀνούστερος.] “And yet sillier than this”; sillier even than the word παῖς denotes thee.

Ver. 989. αἶκισμα.] Κόλασις. Schol. B.

Ver. 991. πρὶν ἂν χαλασθῇ.] See ver. 174—178.

Ver. 992. πρὸς ταῦτα.] “Therefore”. αἰθαλοῦσσα, “glowing” or “blazing”. Πῦρ αἰθαλόεν, Eur. Phœniss. 189.

Ver. 993. βροντήμασι χθονίοις.] “Subterranean thunders”, such as are heard during earthquakes. Χθόνιος ὡς βροντὴ Διός. Eur. Hippol. 1217. BLOMF. Schütz understands ordinary thunders that shake the earth.

Ver. 995. γνάψει.] “Shall tear” or “torture”. The common reading is γναμψει, “shall bend”.

Ver. 997. ταῦτ’.] Ἄ φής. Schol. B.

Ver. 998. ὥπται—τάδε.] “This has been long ago seen and settled.” I have long been aware that such words as I choose to utter will not profit me.

Ver. 999. τόλμησον.] “Resolve”. As in Horace, *Sapere aude*.

Ver. 1000. πρὸς.] “According to”, “suitably to”.

Ver. 1001. Elmsley puts a comma after ὀχλεῖς, and translates, *Molestus es, frustra me velut fluctum suadere conatus*. I am as deaf to your admonitions as the waves of yonder sea would be. Ὡς δὲ πέτρος, ἥ θαλάσσιος Κλύδων, ἀκούει νουθετουμένη φλῶν. Eurip. Med. 28.

Ver. 1002. Διὸς γνώμην φοβηθεῖς.] “Frightened at the purpose of Jupiter.”

Ver. 1004. τὸν μέγα στυγούμενον.] “Him whom I utterly detest.”

Ver. 1006. τοῦ παντός δέω.] Ver. 962.

Ver. 1007. λέγων ἔοικα πολλά, κ.τ.λ.] The order seems to be λέγων πολλά, ἔοικα καὶ μάτην εἶρεῖν, however many words I use, I seem nevertheless likely to use them in vain. Πολλά, φησί, λέγω, καὶ ἔοικα ταῦτα λέγειν μάτην. Schol. A.

Ver. 1008. τέγγει γὰρ οὐδέν.] “For you are not at all melted.”

Ver. 1011. σφοδρύνει γ’ ἀσθενεῖ σοφίσματι.] “You are fiercely obstinate”, trusting “in an impotent scheme”. Hermes intimates that Prometheus has a secret hope that Zeus will release him in order to receive information from him about the mar-

riage; and this hope he calls *ἀσθενὲς σόφισμα*, which Schol. B. interprets *ψευδὴς ἀπάτη*.

Ver. 1013. *οὐδενὸς μείον*.] "Less than nothing". Compare *ἔλασσον ἢ μηδέν*, ver. 937. The MSS., as well as the elder Scholiast, have *μείζον*, which can only be explained awkwardly by *οὐ σθένει μείζον οὐδενός*, "does not avail more than nothing." The correction is Stanley's.

Ver. 1014. *σκέψαι δ'*.] What Hermes adds, says Bothe, he gives as a prophecy of his own, for the gift of looking into the future had been bestowed upon him. Apollod. III. 10.

Ver. 1015. *κακῶν τρικυμία*.] "Triple", or rather "third, wave of evils". The Greeks considered that in a stormy condition of the sea each third wave was larger than the two preceding. This is the common explanation, but Mr. Paley thinks the term was "probably derived from an observation of nature; for it is a fact that in a storm *three consecutive waves* of larger size come to the shore at intervals. Hence *τρικυμία* is not "every third wave", but "a triple wave". Mr. Paley's notion, however, that the word might have had its origin from such observations on waves among the Greeks is not supported by any passages cited in illustration of it. Thus Blomfield adduces Plato de Rep. V. p. 472, *δυὸ κύματε ἐκφυγόντι τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐπάγει*. Plutarch. de Ser. Num. Vind. p. 975, *Τί γὰρ δεῖ τὸ τρίτον ἐπενεγκεῖν κύμα, καὶ προσκατακλῦσαι τὸν λόγον*; These passages seem to show decisively that the Greeks attributed a larger size to every third wave, as the Romans did to every tenth.

Ver. 1016. *ὄκριδα φάραγγα—τήνδε*.] "This rugged ravine". *ὄκρις*, commonly a substantive, is here used as an adjective. See on ver. 281.

Ver. 1019. *πετραία δ' ἀγκάλη σε βαστάσει*.] "And an arm of rock shall bear thee." What idea Æschylus meant to convey by these words can only be conjectured by looking at what precedes and what follows them. The ravine was to be rent and Prometheus's body to be hidden, and he was not to return to the light till after a great length of time. How, in the mean while, was he to be confined? Clearly by being attached to this *πετραία ἀγκάλη*, which Schütz justly considers to mean the part of the rock to which he was already fixed, and which, in the crash, would still hold him fast, as it were, in its grasp. The elder Scholiast properly interprets *ἀγκάλη*, *τὸ ἀπόρροηγμα καὶ κόλωμα τῆς πέτρας*, though he hallucinates in what he subjoins.

Ver. 1021. *ἄπορόρον*.] "Back", adverbially.

Ver. 1022. *πτηνὸς κύων*.] "Winged dog". *Κύων Διός*, *Jovis satellites*, as Cicero has it in a version of a fragment of the

Prometheus Solutus, Tusc. Quæst. II. 10, the eagle being Jupiter's bird. See on ver. 803.

Ver. 1022. *δαφινός*.] "Blood-shedding", slaughtering. From *δα*, the intensive particle, and *φινός*, *cruentus*. *Φονικός*. Schol. A.

Ver. 1023. *διαρταμήσει σώματος μέγα ῥάκος*.] "Shall tear asunder", that is, shall tear off, "a vast fragment of thy body". *Ῥάκος τοῦ σώματος, τοῦτ' ἐστι, μέρος καὶ ἀπόκομμα*. Schol. A.

Ver. 1024. *ἄκλητος—δαιταλεύς*.] "An unbidden banqueter". A guest uninvited by thee.

ib. *πανήμερος*.] "During the whole day". *Διὰ πάσης τῆς ἡμέρας*. Schol. B. The liver, on which the eagle was to feed in the day, was to grow again in the night. Hesiod, Theog. 525.

Ver. 1025. *κελαινόβρωτον*.] "Black from being fed upon". *Ἐκ τῆς βρώσεως μελαινόμενον*. Schol. A. "*Voratione aquilæ nigrum factum et putrescens. Schwarzgefressen*." BOTHÉ. *Atrum voratione*. AHRENS. "Quia pars jecinoris adesa atro tabo fœdabatur." SCHÜTZ.

Ver. 1027. *πρὶν ἂν θεῶν τις, κ.τ.λ.*] "Until some one of the gods appears as a substitute [for thee] in thy sufferings." Hermes, says Schütz, speaks of such a termination to Prometheus's troubles as was never to be expected, thus giving him to understand that they would be endless; just as Simo, in threatening to send Davus to the grinding-house, assures him, that when he is once there, he will never take him out till he resolves to grind in his stead. And Hermann observes that Hermes's words are not to be understood as holding out any hope of release to Prometheus, for he evidently intends to hold out none. Yet, according to mythological story, a substitute was found, willing to die for Prometheus; for Chiron, having been incurably wounded by Hercules, and in his anguish desiring to end his life, was content to be presented by Hercules to Zeus in Prometheus's place; and Zeus, consenting to accept the voluntary death of one *de jure* immortal for another, set Prometheus free. Apollodor. II. 5, 11; II. 5, 4.

Ver. 1030. *πρὸς ταῦτα*.] "Therefore", "accordingly". As in ver. 992.—*βούλενε*, "advise thee". Usually in middle voice, *βουλεύου*. *Βουλεύου καὶ σκόπει τὸ προσῆκον*. Schol. A.

ib. *ὃδ' οὐ πεπλασμένος ὁ κόμπος*, i.e. ὃδε ὁ κόμπος οὐ πεπλασμένος, "this boast is not fictitious", or "this is no fictitious boast", *ἀλλὰ καὶ λίαν εἰρημένος*, "but even earnestly spoken", i.e. "spoken in all seriousness". With *λίαν* Mr. Paley understands *ἀληθῶς* from the contrast in *ψευδηγορεῖν* but surely if anything is to be understood, it must be taken, not from what follows the *ἀλλὰ*, but from what precedes it, that is, from the contrast in *πεπλασμένος*.

Ver. 1032. στόμα τὸ Δῖον.] "The mouth of Zeus". As βούλευμα τὸ Δῖον, ver. 622; τὸ Δῖον ὄμμα, ver. 657.

Ver. 1033. τελεῖ.] For τελέσει.

Ver. 1036. The Chorus offers advice of a temperate well meaning character, in the style in which Choruses are so often made to express themselves.

Ver. 1042. οὐδὲν ἀεικές.] Ἀπρεπές. Schol. B. "Nothing unfair" or "unseemly". So thought the Greeks, says Bothe, referring to the character of Cyrus the Younger in the Anabasis, I. 9, 11, where Xenophon makes it a part of Cyrus's praise that he sought to surpass his friends in doing them good and his enemies in doing them harm.

Ver. 1043. πρὸς ταῦτα.] Ver. 992, 1030.

Ver. 1044. πυρὸς ἀμφήκης βόστρυχος.] "The double-pointed wreath of fire"; that is, the forked lightning. See ver. 692.

Ver. 1045. ἐρεθίζεσθω.] See ver. 181. Κινεῖσθω. Schol. B. Σπακέω, ver. 877.

Ver. 1047. αὐταῖς ῥίζαις.] Intell. σύν. As we should say "roots and all". See ver. 221.

id. πνεῦμα.] "Blast" from underground, as it appears. Κραδαῖνοι, "shake".

Ver. 1048—1052. κῦμα.] Κῦμα and διόδους are accusatives after συγχώσειεν, which with κραδαῖνοι, has for its nominative πνεῦμα. Ποθίω, "surge": κῦμα τὸ μετὰ ψόφου γινόμενον. *Hesych.* The translation, commencing from κῦμα, is, "and mingle, with rough surge, the billow of the deep, and the courses of the stars of heaven, and hurl my body, snatched up in the strong whirlings of necessity, into black Tartarus."—Ἀρδην, an adverb contracted for ἀέρδην, from αἰρῶ, or αἶρω, expressing the state of being lifted up or carried off: ἄρδην εἰσφέρει is equivalent to "lift up and carry off." Ἀνάγκης, necessity, for "resistless force".

Ver. 1053. πάντως.] "With all" that he can do. Θανατόω is properly to inflict death as a punishment; however he may torture me, "he will not punish me with death".

Ver. 1054. τῶν φρενοπλήκτων.] "From maniacs".

Ver. 1056, 1057. The latter of these verses is corrupt in all the manuscripts. Schütz has it, εἰ δὲ τὰδ' ἀνυχεῖ, τί χαλᾷ μανιῶν; Porson corrected, εἰ μὴδ' ἀνυχῶν τι χαλᾷ μανιῶν, which Blomfield adopted. Dindorf made out ἡ τοῦδε τύχη from the Scholia. Hermann has excogitated εἰ γ' οὐδ' εὐχῇ τι χαλᾷ μανιῶν, "if he shows no remission of his madness even by a single prayer." What Æschylus really wrote will probably never be known. We may therefore as well take Dindorf's conjecture,

which affords tolerable sense, as any other: "For in what does his condition fall short of insanity? In what is it wanting of frenzy?" *Quid de furoribus remittit?* Παραπαίειν, like παρακόπτειν, said of a player on a stringed instrument that strikes beside the proper note or string, and hence "to be beside one's-self, to be mad." See on ver. 581. Παραφρονεῖν. Schol. A.

Ver. 1059. αἱ συγκάμνουσαι.] "Who sympathise with", addressing the chorus. See ver. 413.

Ver. 1059, 1060. μεταχωρεῖτε ποῖ ἐκ τῶνδε τόπων.] "Withdraw somewhere from these parts."

Ver. 1061, 1062. μὴ φρένας ὑμῶν, κ.τ.λ.] "Lest the merciless bellowing of the thunder stupify your senses." On ἀτέραμνον see ver. 190.

Ver. 1063. The Chorus, with true womanly sympathies, refuse to listen to the admonition of Hermes to withdraw from the scene of Prometheus's sufferings, and resolve on staying to condole with or support him. To something else, they say, you may persuade us, but not to quit Prometheus.

Ver. 1064. οὐ γὰρ δὴ πού τοῦτο γελιγνόν παρέσθρας ἔπος.] Παρασύρω here means *to drag in, out of place or time*, the force of the παρά being the same as that in παρακόπτω, ver. 581, and παραπαίω, ver. 1056. Παρέβδιψας καὶ παρήγαγες. Schol. A. "For you have assuredly thrust upon us this admonition not to be borne"; that is, this admonition which you have forced upon us is not to be endured.

Ver. 1066. κακότηα.] "Baseness".

Ver. 1069. νόσος.] "An evil". Compare νόσημα, ver. 685.

Ver. 1070. ἀπέπνυσα.] "I detest". "The ancients, when they expressed detestation of anything, used to spit into their bosoms. See Eur. Hec. 1266, and elsewhere. Aristoph. Pac. 527." BLOMF. "This denunciation of treachery had doubtless a political object. The Scholiasts think it was intended to reflect on a certain Iphicrates, who had been bribed to betray the army to the enemy. Of this Iphicrates nothing is known; and the celebrated Iphicrates certainly cannot be meant, for the exploits by which he distinguished himself were not achieved till the XCVith Olympiad, at which time Æschylus was dead. Reisigius, as Haupt states in the first specimen of his *Questiones Æschyleæ*, p. 124, considered that the reference was to the treachery of Pausanias, which became known in the fourth year of the LXXVIIth Olympiad. But, in my opinion, we may rather suppose that the judgment or belief of the people about Themistocles gave rise to the remark; for Themistocles, as is said by Diodorus Siculus, XI. 54, when he was in great power at

Athens, was accused of treachery, and, though acquitted, was nevertheless ostracised in the second year of the LXXVIIIth Olympiad. Subsequently, too, he was accused of the same crime through the influence of the Lacedæmonians, and was driven to take refuge with Admetus the king of the Molossians. Even before his exile, also, he had been attacked by Timocreon of Rhodes, for having acted treacherously towards him when he was his guest-friend, in some verses which are preserved by Plutarch in the Life of Themistocles, c. 21; and such betrayal of a private individual may be thought a more likely subject for the remark of the Chorus than any political treachery." HERMANN.

Ver. 1075. *αὐταὶ δ'.*] *Ἐμβαλεῖτε.* Schol. B.

Ver. 1077. *ἀπέραντον δίκτυον.*] *Ἀδιέξοδον.* Schol. B. "A net from which there is no escape"; secure; confining; imprisoning. Seemingly from *α* and *πείρω*, "to pierce", as *ἀτέραμνος* from *α* and *τέρω*..

Ver. 1082. *βρονχία.*] "Roaring". From *βρόχω*, "to roar or howl". Often applied to the noise of the sea, or to sounds from beneath the earth.

ib. *παραμυκᾶται.*] "Bellows near at hand."

Ver. 1083. *ἐλικες.*] "Wreaths", as *βόστροχος* in ver. 1044. *Συστροφᾶι.* Schol. A.

Ver. 1084. *στρομβοί.*] "Whirlwinds".

Ver. 1085. *σκιεῖ δέ, κ.τ.λ.*] "And the blasts of all the winds leap forth, displaying a strife of-opposing-gusts one against the other."

Ver. 1089. *ῥιπή.*] "Onset". *Ὀρμή.* Schol. B.

Ver. 1090. *τεύχουσα φόβον.*] "Aiming to excite terror." "*Τεύχω*, *creo*, is rather in this place *creare tento*. So Pers. 188, *στάσιν ἔτευχον*." BLOMF. *Κατασπενάξουσα.* Schol. B. *Terrorem ut mihi incutiat.* AHRENS.

Ver. 1091. *ὦ μητρός ἐμῆς σέβας.*] "O dread-majesty of my mother." See on ver. 210, 211. He invokes his mother Themis, as the goddess of justice, to witness the cruelty to which he is subjected.

Ver. 1092. *εἰλίσσων.*] "Rolling", that is, diffusing, spreading; the course of the sun lying through it.

Ver. 1093. *ἰσορῆς μ' ὥς ἔκδικα πάσχω.*] "Thus, in these last words, Prometheus still maintains his fortitude and resolution. He is so far from supplicating Jupiter, from deprecating pain, and from manifesting despondency, that he rather, in the conclusion of his exclamations, charges Jupiter, as an oppressive tyrant, with injustice and cruelty, and, as if occupying an impregnable

citadel of courage and determination, looks down with defiance and contempt on all that is sent to torment him, the lightning and the thunder, the bolts of heaven and the concussions of the earth, the tempest of the winds, and the fury of the floods. Thus speaking, and thus thinking, he is swallowed up in the opening jaws of the earth, and the fragments of the shattered rock to which he had been fixed overwhelm him whom no terrors can dismay." SCHÜTZ.

Schultz
Grindorf
Blomfield
Ahrens
Stanley
Boche
Lairwood lex.
Hellemer "
Hermann
Paley
Gurley
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